A SERMON OF PREDESTINATION,

Preached at Saint MARIES in *OXFORD*:

By RI: CRAKANTHORP.



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TO THE RIGHT VVORSHIPFVLL, SIR EDWARD BARRET, *Knight.*

SIR, *I haue often wiſhed, that ſome opportunitie might be offered vnto me, to teſtifie that louing and honorable reſpect which I haue euer born vnto you. Finding no other, I gladly embraced this preſent occaſion of publiſhing this Sermon, concerning Predeſtination, which I long ſince preached, and of late reuiewed. For ſeeing diuers conferences which I had at your houſe, concerning this, and ſome other like arguments, firſt of all occaſioned me to think of the reuiewing, and then of publiſhing thereof: I was deſirous to offer the fruits of that labour, as a teſtimonie of my louing affection vnto you. And your vnfained loue to Gods truth, and that religious affection, which from your honorable Progenitors, as an hereditarie bleſsing, is deſcended vnto you, doe perſwade, yea, euen aſſure me, that*

you will accept this not so much as a pledge of mine, as of the loue of God vnto you. For that right and interest which your selfe, and euery one of Gods children haue in Gods Election, makes delightfull, yea, sweetneth vnto them; as euery doctrine of Gods Word, so this especially, wherein is contained the chiefest treasures of their spirituall comfort. In the handling whereof, I haue endeuoured, according to that measure of knowledge which God hath vouchsafed vnto mee, to satisfie the mindes of the godly, and cleerely remoue those principall doubts, and cauils, which occasion some maliciously to carpe; others, in the weakenesse of their vnderstanding, to stumble and take offence at this holy doctrine. What I haue performed in this so weighty and obscure an argument, I willingly submit to the iudgement of Gods Church and children, not doubting but the same God, who put these meditations into my heart, will accompanie the same with his owne blessing vnto the hearts of many of his children, and seruants. In which confidence, together with my hearty desire to God, that hee will continue and multiply his blessings vpon you, I remaine

Your Worships in all duty,

Richard Crakanthorpe.

A SERMON OF PREDESTINATION.

2. PET. 1. 10.

Wherefore, Brethren, giue rather all diligence to make your Calling and Election ſure: for if yee doe theſe things, ye ſhall neuer fall.

THE bleſſed Apoſtle, in theſe words, Right Wᵗˡ. and beloued in the Lord, cleerely ſets downe, as you ſee, that holy doctrine of Gods Predeſtination, and Election of his children vnto eternall life; of which, by Gods aſſiſtance, I intend at this time to entreat. I am not ignorant, that ſome of later times, following the old *Maſſilians*, [a] not onely themſelues auoid and ſhunne this doctrine as a Rocke: but by reaſon of the great and manifold difficulties which they finde herein, iudge it *a very perilous and dangerous doctrine to be taught: not fit to be publiſhed, and preached in the Congrega-*

[a] *De his tacere exigunt, quorum altitudinem nullus attigerit: & Doctrinam hanc, etiamſi vera ſit, non promendam dicunt.* Proſp. Epiſt ad Aug. *Quidam quæſtionem inexplicabilem dicunt.* Hilar. Epiſt ad Auguſt. *Quidam quæſtionem eſſe inexplicabilem dicunt, & perpetuo ſepiliendam ſilentio, ait* Amb. Cathar. in Summar opinionum de prædeſt. *Ex hoc numero fuit* Eraſmus, *cuius hæc verba, Quid inutilius quam hoc evulgari?* lib. contra Luther.

tions of Gods people; whose ouer-fearfull modesty, to say the best of them, ought chiefely to bridle the rash curiositie of all such, as not contenting themselues with those bounds which the sacred Scriptures set downe, dare pry into the secret and most hidden Counsels of the Lord; Let such men remember what *Moses* [b] teacheth, *The secret things belong vnto the Lord our God*: and let them learne of Saint *Paul*, [c] *not to presume to vnderstand, aboue that which is meete to vnderstand: but that they vnderstand according to sobrietie.*

[b] *Deut.* 29.29.
[c] *Rom.* 12.3.

Further also, their timorousnesse in this point, should warne vs all to be very circumspect, and wary, vnto which of Gods Children we deliuer and diuide this portion of the food of life: for the Word of God, as it containeth milke [d] and meats of easie digestion for Infants, and the weaker sort of Gods houshold; so for them that be stronger in faith, and of riper iudgement and knowledge, it hath store and plenty of stronger meates. And though euery part of this spirituall food be most wholesome for Gods Children, yet this doctrine of Gods Predestination, and Election, which is most strong, but most wholsome meat, is much more fit for this and such like, most iudicious and learned Auditories, then for those who are but children in vnderstanding, and nouices in the schoole of Christ.

[d] *Heb.* 5.12,13

But wholly, as they teach, to debarre the Church & people of God, from hearing this most comfortable doctrine, what is it else, but to conceale and suppresse the most gracious mercies of God, and depriue his people of the chiefest comfort which can enter into the heart of a mortall man? Nay, what else is this, but euen to betray the truth of God, and to harten and incourage most wicked men, who in the insolency of their prophane hearts, cease not to oppugne [e] this doctrine, and in most reuiling manner to blaspheme this holy truth,

[e] *Scripsit contra doctrinam de Prædestinatione quidam* Ioh. Scotus *circa annum* 850. *quem docto & pio libro* v *fatuit* Ecclesia Lugdunensis. *Ante hunc, circa annũ* 490. *Episcopus quidam* Faustus Rhegiensis, *Pelagianissimum occulte defendens*, libris duobus de liber. Arbit. *Prædestinationem oppugnauit: & eam tenentes Hæreticos vocat. Et* Lucidus in Epistola Fausti libro præfixa *ita inquit, Damno qui dicit alios deputatos ad mortem alios ad vitam. Quam Lucidi Epistolam pro Catholica commendat* Bar. an. 490. nu. 29. & 30. *& clarius* Annotat. præfix. lib. Fausti in BB. 5. patr. tom. 4. pa. 795. *In euertenda Prædestinatione consentiunt* Alb. Pighius *&* Georg. Siculus. Calu. l. de ætern. Prædest. inter eius Opusc. pa. 950.

ac-

accounting and calling it (which without horror I can not vtter,) not onely an *humane deuice* [f] *and figment, but euen a deteſtable and diabolicall doctrine, ſuch as hath no ground* [g] *nor warrant out of the Word of God.* Shall they with ſuch inſolencie, and impiety, blaſpheme the truth of God? and ſhall the Watchmen of *Iſrael* be ſilent at the hearing of theſe *Rabſhekaes*, thus to reuile the Lord of Hoaſts? Doubtleſſe if we be ſilent, and hold our peace hereat, not onely the mouthes of Babes and Children ſhall bee opened; but as our Sauiour ſaith, the very ſtones ſhall defend the truth, and ſing *Hoſanna* vnto our God.

Againe, the Word of God, as it is moſt perfect and ſufficient, not wanting any one point at all, which is needfull for our inſtruction, and knowledge; ſo may we not once think, without great diſhonour vnto God, that any one iot or tittle, much leſſe any maine point of doctrine deliuered therein, is ſuperfluous for the Church of God: ſpecially ſeeing God himſelfe hath told vs, that *the things reuealed belong to vs, and to our children for euer*: And againe, that *whatſoeuer things are written, are written for our learning*. Seeing then this doctrine of Predeſtination and Election, is not onely layd downe, but often repeated and inculcated in the Word of God: Why ſhould wee be wiſer then God, to conceale that from Gods people, which God will haue both vs to teach, and them in due time and ſeaſon to learne, and beleeue?

Now for the difficulties which in this caſe they pretend, I can not in truth deny; but that as euery Article of our faith, ſo ſpecially this, may iuſtly ſeeme hard and obſcure vnto vs, whoſe knowledge is darkned with infinit miſts both of our naturall, and of that habituall ignorance which wee haue added vnto it. But we are all to bee ſo farre from being diſmaid herewith, that this ſhould rather be a ſpurre vnto vs, to ſtirre vs vp euery day to growe and increaſe in the knowledge of

[f] *Commentum vocat explodendum.* Auth. li. belli de Chriſti Seruatoris efficacitate. Rat. 7. Auguſtinus *induxit horrendum Prædeſtinationis dogma.* Idem Rat. 103. *Abſurdiſſimum eſt credere Deum elegiſſe paucos quos ſeruaret, relictis cæteris.* Idem Rat. 23. *Hæc diſtinctio, quæ excludit bonam hominum partem, eſt à malo Spiritu.* Idem Rat. 6. I abhor your horrible doctrine. *Author libel. cui titulus,* Confutation of the careleſſe by neceſsitie. *Sect.* 23.

[g] *A capite ad calcem habemus ſcripturam nobis fauentem, & contrariam ſententiam damnantem.* Auth. l de Chriſti Seru. effic. Rat. 100. *Quicquid de Prædeſtinatione tradimus, Philoſophica tantũ argutia niti, non in Scriptura tradi clamat* Georg. Siculus, Calu. libr. citat. pa. 989.

[h] *Deut.* 29. 29.

[i] *Rom.* 15. 4.

God, and of his Word, that ſo we might more plainely both diſcern our ſelues, and be able to inſtruct others in that truth, and point out vnto them euery part of that path which leadeth vnto euerlaſting life. Yet let vs euen herein alſo behold and admire the wiſedome and the mercies of our moſt gracious God, that howſoeuer thoſe things, for the continuall exerciſe of Gods children, are wrapped vp in ſundry difficulties, ſo that an Elephant may ſwimme therein; yet, withall, they are ſo tempered by Gods Spirit, and fitted for our capacities, that neither this, nor any one point of all our faith is without ſuch euident & cleere proofes in the Word of God, as that for the moſt a Lambe may wade in them, and for them all, ſuch as beſt ſerue for the inſtructing of Gods people, and the full ſatisfying of any Chriſtian and beleeuing ſoule. For *thy word* [k] *is a light vnto our feet, and a Lanthorne vnto our ſteppes, it giueth* [l] *wiſedome and vnderſtanding, euen vnto the ſimple.* And it is truely ſaid by Saint *Auſten,* [m] that *whatſoeuer belongs either to our Faith, or good life, that is plainely ſet downe in the Scriptures of God.* Wherefore they which affray the people of God with theſe difficulties, do no otherwiſe then thoſe Meſſengers, and Spyes, which *Moſes* ſent to ſee the Land of Canaan. Surely, ſaid [n] they, the *Land floweth with Milke and Honey, but the people are ſtrong that dwell in the Land, they be Gyants, and the ſonnes of* Anak, *and the Cities are walled, and exceeding great, we be not able to goe vp againſt them, for they are ſtronger then we.* So they brought an euill report of the Land, cauſing the people to be faint-hearted, and murmure againſt the Lord: So theſe men, hauing like diligent Spyes, conſidered and viewed euery part of this doctrine, know right well, that it is a doctrine of exceeding comfort, and that it floweth with Milke and Hony; but they bring an euill report vpon it, and vpon the Word of God, when they affray Gods people from entring hereunto, with the greatneſſe of thoſe difficulties, as it were with ſo many Gyants and ſonnes of *Anak*, which they haue ſpyed and ſeene herein, Let not vs, with thoſe euill Spyes, prouoke the

[k] *Pſal.*119.105
[l] *Pſal.*19.7.

[m] *In iis quæ apertè in Scriptura poſita ſunt, inueniuntur illa omnia, quæ continent fidem moreſque viuendi. lib.* 2. *de doct. Chriſt. c.*9.

[n] *Num.*13. 28,32.

the wrath of God by our diſtruſt & diffidence; but with *Caleb* & *Ioſhua*, men in this action, highly renowned of God himſelfe, let vs harten and encourage the people, and in confidence and aſſurance of the aide of our God, ſay vnto them, Let vs goe vp at once, and poſſeſſe the Land, for vndoubtedly we ſhall ouercome it. Let vs then in the name and feare of God enter into this doctrine, beeing guided though not with *Caleb* and *Ioſhua*, yet with the Prophets and Apoſtles, and euen led by the hand of our Sauiour Chriſt: who all by their teaching and preaching of this doctrine, haue chalked out the way vnto vs, how we may enter into it, and take full poſſeſſion of thoſe ioyes, and comforts, which are contained in the knowledge and meditation thereof.

In handling this doctrine of Election, I commend to your godly conſideration theſe three points, out of theſe words of the Apoſtle. The firſt, *our Election it ſelfe*. The ſecond, the *certainty and aſſurance of our Election*; both of them ſet down in theſe words, *Giue all diligence to make your Election ſure*. The third, the *meanes of this aſſurance*, one of which beeing ſanctitie, and holineſſe of life, the Apoſtle expreſſeth in theſe words: For *if yee doe theſe things, ye ſhall neuer fall*. Concerning Election it ſelfe, two things are to be obſerued. Firſt, the *parties who are Elected*: Secondly, *the cauſe of their Election*.

Touching the *parties elected*, I ſhall not need to ſtay long in refuting that no leſſe impious, then ſenſeleſſe opinion of ſome who teach, [o] that *Gods election before the world is generall to all men*, ſo that euery one is alike choſen by him vnto eternall life: which conceit of theirs, as it is directly controuled by the expreſſe words of the Scripture, wherein is mention of ſome, *who are veſſels* [p] *of wrath prepared to deſtruction*; and as Saint *Iude* [q] ſaith, *ordained to condemnation*: ſo is it repugnant euen to common ſence, and reaſon. For who doth not know, that to elect, or chuſe, implyeth a reiecting and refuſing of ſome others? This very word of Election ſignifying nothing elſe, but a ſeparating and culling out of ſome from the reſt, as our Sauiour ſaith [r] of his Diſciples, that hee

[o] Gods election before the world, is generall to all men. Confut. of the carel. by nec. *Sect.* 14. *Cõcludit* Pighius *omnes ſine exceptione, ad vitam æternã deſtinatos*, Calu. *lib. de æterna prædeſtinatione pa.* 959. Georgy Siculi *commentum eſt, non fuiſſe hunc vel illum prædeſtinatum ad ſalutem, ſed Deum ſtatuiſſe tempus, quo totum mundum ſeruaret*. Calu. *eodem. p.* 951. *Senſit ita etiam* Nich. Heming. *qui l. de gratia vniuerſ. p.* 34. *dei electionem vniuerſalem vocat.*

[p] *Rom.* 9. 22.

[q] *Verſe* 4.

[r] *Ioh.* 15. 19.

choſe them out of the world. Seeing then it is moſt cleere, that *ſome are choſen* [r] *and elected by God vnto ſalvation*: certain it is, that God ſeparated them for a peculiar people vnto himſelfe, and picked them out from the reſt, which he refuſed, and left in their ſinne, to be led by their owne luſts into that deſtruction, which is ordained for them.

[r] *Epheſ.*1.4. 2.*Theſ.*2.13.

Now as errour neuer wanteth ſome colour and ſhew of truth; ſo theſe men, to maintaine this fancy, alledge [t] the words of Saint *Paul*, *Rom.* 8.29. where hee ſaith, *that whom God knew before, them alſo he did predeſtinate to be made like to his Sonne.* Seeing then, ſay they, God knew *all men* without exception, before the beginning of the world, it muſt needs follow, that he did alſo predeſtinate, and elect *them all* vnto eternall life. In which reaſon, as if it were inſoluble, they boaſt and triumph: but without all truth and ſubſtance of reaſon. For they might eaſily haue obſerued a double [u] knowledge of God mentioned in the holy Scripture. The one, of *beholding and ſeeing onely, which is a knowledge of apprehenſion*; of which the Apoſtle ſaith, *Heb.*4.13. that *euery creature is manifeſt in his ſight*, and *all things are naked and open to his eyes*: the other is a knowledge of *loving and liking*, which the Schoolemen rightly tearme a *knowledge of approbation*; of which it is ſaid, *Pſal.*1.6. *The Lord knoweth the wayes of the righteous*: not onely the ſeeing and beholding them, for ſo he doth know the wayes of the wicked alſo: but he knoweth the wayes of the righteous, by louing, allowing, and approuing their wayes, in which ſort hee neuer knoweth the way of any wicked man, ſeeing both himſelfe, and his wayes, are an abomination vnto God. Now it is moſt certain that all men, euen the Reprobate, are foreknown of God, by his former kinde of knowledge; for *all things are manifeſt and naked before his eyes.* But this knowledge of apprehenſion can not poſſibly be ment by the Apoſtle in the 8. to the *Romans*. For whom God *knoweth* in that place, them he both iuſtifyeth in this, and glorifieth in the life to come, as the Apoſtle expreſſely witneſſeth in the ſame place. Now ſeeing hee doth not

[t] Confut. of the careleſſe. Sect.15.

[u] *Eſt in Deo duplex cognitio: Scientia ſimplicis notitiæ quæ eſt communis omnibus bonis & malis: & Scientia approbationis, quæ eſt bonorum tantum.* Aquin. quæſt. Diſp. q. de libro vitæ. art.8.

not iuſtifie and glorifie all, but will ſay to ſome, Goe into euerlaſting fire, who ſhall haue their portion in that Lake which burneth with fire and brimſtone; it remaineth euident, that the Apoſtle ſpeaketh not of that former *knowledge of apprehenſion*, but of the later of *approbation*, by which I may truely ſay vnto you, that God neuer knew any Reprobate, or vngodly perſon; our Sauiour teaching in plaine tearmes the ſame, *Mat.*7.23. *Then will I profeſſe to them, I neuer knew you, Depart from me, ye workers of iniquity.* Wherefore to returne their own reaſon againſt themſelues; Seeing God knoweth (*that is, loueth and approueth*) all thoſe whom he electeth, as S^t *Paul* teacheth, but neuer *knoweth in this ſort* any Reprobate, or vngodly man, as our Sauiour profeſſeth; it remaineth true, and certaine, euen by that very Text whereon they moſt rely, that not *all men* without exception, but only ſome are elected of God, and ordained to euerlaſting life.

Concerning the number of which, the *Maſſilians*, [u] and ſome other, [x] moſt ignorantly, and impiouſly taught, *that it was not defined, nor ſet downe by God*, but left ſo vncertaine, and depending on the wils of men, that according as they were either willing, or vnwilling to embrace the grace of God, the number of the Elect might be either augmented, or impayred. A conceit ſo repugnant to the truth, that though their other error, touching mens wils, were admitted, yet can it no way ſtand with the *praſcience of Almighty God*, who *knowing* [y] *all things*; yea the very *thoughts* [z] *of men long before*, euen before all eternitie, can not bee ignorant either how many will, or how many himſelfe will haue to embrace his grace, and to be ſaued.

Some others haue fancied, that though the *number* of the Elect, (which the Schoolemen call *Numerum formalem*) bee certaine, yet the *perſons who are to make vp this number*, (called by them *Numerus materialis*) is vncertaine [a] and not defined by God. A fancy indeed, ſeeing the Scriptures

[u] *Nec acquieſcunt Prædeſtinatum electorum numerum, nec augeri poſſe nec minui.* Proſp. Epiſt. ad Aug. *Eligendorum ac reiciendorum eſſe definitum numerum nolunt.* Hilar. Ep. ad Aug.

[x] Ambr. Catharinus *putauit paucos à quot prædeſtinatos ad vitam, & eorum numerum certum eſſe ait. Reliquos omnes nec ad vitam nec ad mortem prædeſtinatos ſenſit, ſed proſuo arbitrio vel ſeruari poſſe, vel perire, & quot ex his ſeruandi ſunt, non eſſe determinatum in prouidentia Dei aſſerit.* Cathar. Com. in c.4.Ge. & in Tract. de prædeſt. ad Conc. Trid.

[y] *Joh.*21.17.

[z] *Pſal.*139.2.

[a] *Quidam dixerunt prædeſtinatorum numerum certum eſſe formaliter, ſed non materialiter, ac ſi dicas quòd centum vel mille ſaluentur, non autem quòd hi vel illi.* Aquin. p.1.q.23.art.7.

plainely

plainely teach, that God in his secret Councell hath *decreed*, not onely how many, but in particular also, *who those are*, whom he hath chosen to bee heires with Christ. For when our Sauiour saith, [b] that *euen your names are written in Heauen*, and that *he being the good Shepheard, calleth* [c] *his Sheep by name*, & that *he knoweth whom* [d] *he hath chosen*: and when the Apostle [e] saith, *The foundation of God standeth sure, and hath this Seale, The Lord knoweth who are his*: What else doe, or can these import, but that God hath most certainly decreed and set downe in writing, not onely *how many*, but euen particularly *who they be*, yea, and what *their names are*, whom hee hath chosen, and sealed vnto eternall life? and this number, as Saint *Austen* [f] saith, is so certainly set downe with God, that *neither any one of them can be taken away, nor any other can bee added vnto them.*

[b] *Luke* 10.20.
[c] *Iohn* 10.3.
[d] *Iohn* 13 18.
[e] 2. *Tim.* 2.19.
[f] *Lib. de cor. & grat.* 13.

Now what this number in particular is, as to set downe, is impossible for mortall man, so to search it out, were most vaine and fruitlesse curiositie. Let this suffice vs to know, that though this number, in respect of the wicked, is but small; seeing Christ telleth [g] vs, that *many are called, and few chosen*: and, that *many* [h] *going the broad way which leadeth to destruction, and few in the narrow, which leadeth vnto life*: Few indeed in respect of those *many* yet euen those *few*, cōsidered in themselues, are an exceeding great number. For the *seed* [i] *of* Abraham *is like the Starres of heauen, or as the sand of the Sea shore, such as can not be numbred.* [k] And I may truely say of the Elect, they are *a number, numberlesse*; Saint *Iohn* himselfe warranting this saying; *Reu.* 7. 9. where besides those thousand thousands that were sealed of the Iewes, he *saw a great multitude, which no man could number, of all Nations, and Kindreds, and People, and Languages, which stood before the Throne, cloathed with long white Robes, and hauing Palmes in their hands*: in regard of which infinit number, our Sauiour telleth [l] his Disciples, that *in his Fathers house are many dwelling places.* And let this suffice to bee spoken of the parties which are elected.

[g] *Math.* 22.14.
[h] *Math.* 7.13.
[i] *Gen* 22.17. & c. 32.12.
[k] *Gen.* 16.10.
[l] *Iohn* 14.2.

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The next point to be considered in our election, is *the cause thereof*. Where first it is vndoubted, that the *declaring and manifesting of Gods glory*, is the cause why God in *generall* would elect some, and reiect some other, when all were alike before him in the same masse or lumpe of perdition. That one saying of *Salomon* doth sufficiently proue this, *Pro.* 16. 4. *The Lord hath made all things for his owne sake*: that is, for his owne glory and honour. For when wee were all included in the *same masse of sinne*, (out of which [m] God elected some, and left others therein,) if God had then refused all, (as in iustice if it had pleased him he might haue done,) neuer could those glorious riches, of his mercy haue been knowne vnto vs, which now are manifest in sauing his Elect by Christ. Againe, if then by a generall Pardon hee had released all, (as in mercy if it had pleased him, he might haue done,) then could we not haue seene the glory of his iustice, which now in the deserued punishment of the wicked is mightily and manifestly declared vnto vs. So then, to make knowne vnto all, the glory and praise of his *mercy* in the one; and the glory and praise of his *Iustice* in the other: he framed of the *same lumpe and masse of sinne*, some to be *vessels of mercy* by electing them vnto life; and he left others to be *vessels of iustice*, letting them alone in that state of damnation, into which all mankind had plunged it selfe.

But if wee wade further into this doctrine, and search not only why *in generall* God elected some, & refused others, but why *in particular* these are elected rather then the other: as namely *Iacob*, rather then *Esau*; and S[t] *Paul*, rather then *Iudas*, seeing not onely they both were in themselues alike, but Gods glory had no lesse been seene in electing the one, then the other, if it had so pleased him, as now the case is more difficult; so are there diuers men of diuers iudgements.

Most fond, of all others, is the dreame of *Origen*, who thought, * that *mens soules were created long before their bodies*,

[m] *Sola gratia discernit quos in vnam perditionis massam, concreuerat ab origine aucta causa communis.* Aug. Enchir. c. 99. *Ita iam electio quam reprobatio communis sequitur praecessionem peccati originalis, & massæ perditæ.* Ambrosius Catharinus. Comm. in c. 4. Gen. *contendit quidem magno conatu, sed nullis planè rationibus electionem non fieri ex massa peccata, sed ex hac eligi homines, & scriptura docet, & Aug. plus millies declarat.* Vide Ench. c. 27. & 33. & Epist. 106. &, *Quod oderat in Esau, nisi originale peccatum?* Epist. 105.

* *Intelligamus animam egisse antiquitus, propter quod in altero delicta, in altero odio habita sit, vt aliæ animæ fierent in honorem, aliæ in contumeliam materiarū causarumq; munera præcesserunt.* Hæc ex Origine citat Hier. Epist. *ad Avitum.*

dies, and according to their good or ill deſerts before their vniting to the bodies; God elected ſome men vnto life, and appointed others vnto death, though none, as he [n] *ſuppoſed, to eternall death.* Which errour of *Origens*, is not onely by all ſound Philoſophers reiected, who rightly teach that the ſoules are not created, before, but in the very inſtant of their coupling to the bodies: ſo is it, [o] together with *Origen* the Author of it, and with the *Priſcilian Hereticks*, who after *Origen* reuiued the ſame, moſt iuſtly condemned by the iudgement of the Church, truely and conſtantly teaching, that the ſoules were not, before their inſpiring into the bodies. For this time contenting my ſelfe with that one cleere teſtimony of the Prophet, *Zech.* 12.1. that *God formeth the ſpirit of man in him*: I will paſſe from this errour, as vnworthy of any further expence of time.

Others there are who haue taught, [p] that Gods electing of theſe, and reiecting the other, *dependeth wholly on the will of men themſelues, and not of the Decree or will of God: and that there is none reiected of God, till by their owne contempt, themſelues doe firſt reiect God, and by their wilfull obſtinacie refuſe his grace when it is offered vnto them.* How euidently do theſe men oppugne the Scriptures of God? For if election and reiection depend on the actions of men *after they be borne*, how can it be true, which the Apoſtle teacheth, [q] that *we are*

[n] *Origines audet dicere, diabolum id rurſum futurum, quod fuerat, & conſentaneum regna cœlorum.* Hier. Epiſt. ad Ioh. Hier.

[o] *Omnes eos errores Catholica fides à corpore ſuæ vnitatis abſcidit, conſtanter prædicans, quòd animæ hominum, priuſquam ſuis inſpirentur corporibus, non fuere.* Leo Epiſt. 93. c. 10. *& dicentibus Animas peccaſſe antequam corporibus vniantur; Anathema denũciat Conc.* Brach. 1. *cap.* 6.

[p] *Quod de nobis præſcire ac præordinare debeat Deus, quantum pertinet ad futurum, in profectu hominis defectuq; conſiſtit.* Fauſt. *l.* 2. *de lib. arb. cap.* 2. *Dicunt ambo* (Pigh. & Georg. Sicul.) *hoc ex Dei conſilio non pendere, quinam electi ſint vel reprobi, ſed ſingulos ſibi vtramvis fortunam, ſuo arbitrio ſtatuere.* Calu. *lib. de ætern. prædeſt. pag.* 950. *conſtat quemvis fieri poſſe reprobum ſua malitiâ, & reprobationem non manare à voluntate Dei reyciente homines, ſed à voluntate hominum reyicientè Deum.* Auth. *lib. de Chri. ſeruat. efficac.* Rat. 77. *& Conſtat neminem reprobatum eſſe a Deo, qui prior diuinum numen ſalutaria ipſi proponens ac ſuggerens non contempſerit.* Idem Rat. 67. *& peſſimè huc ſonant iſta* Hemingij *lib. de grat. vniuerſ. Efficimur hic electi, quando credimus.* pa. 20. *&, Abuſus donorum Dei ſunt cauſæ abiectionis, & non conſilium Dei,* p. 22. *&, Non eſt volentis aut currentis, ſcilicet ſecundum carnem, ſed eſt volentis & currentis ſecundum fidem. Idem pag.* 31. God reprobated no man before he was: Author. Conſut. of the errors of the careleſſe. *Sect.* 4. Hee reprobated none before the foundation of the world. *Idem Sect.* 8. *Nulla eſt ab æterna vitâ reprobatio, niſi quam ſibi quiſq; ob propria peccata ac flagitia acquiſierit.* Ambr. Cathol. *tract. de prædeſt. ad Conc. Trid.* [q] *Epheſ.* 1. 4.

elected

elected before the foundation of the world? and that *God* [r] *elected* Iacob, *and hated* Eſau *before they were borne, when as yet they had done neither good nor euill*? Is not here a reiecting of *Eſau*, before he by his owne actuall contempt reiected God, or deſpiſed his grace? Or did *Eſau*, more then *Iacob*, reiect God before he was borne? Or if we ſeeme to any to ſtraiten their opinion (though their bookes and writings do teſtifie this to be their ſence and meaning,) ſeeing our workes committed *actually in time*, can no way be the cauſe of that Decree which is *eternall, and before all time*: Let vs proceed, and ſee, if the ſame works, being from euerlaſting *foreſeene & foreknown by God*, as if they had been done, may truely be ſaid, (as ſome [f] of better note haue taught,) to be the *cauſe* of our election to eternall life.

Now, if we will herein hearken to the Apoſtles doctrine; we ſhall cleerely perceiue, that our faith, ſanctitie, and all our good workes, are ſo farre from being *the cauſe of our election*, that they are in truth, the *very effects therof*. For we are *elected that we ſhould be holy and without blame*, *Epheſ.* 1. 4. And the Apoſtle ſaith of himſelfe, 1. *Cor.* 7. 25. that *he obtained mercy, that he might be faithfull*. Whence it is manifeſt, that God did not firſt foreſee vs good and faithfull, and therefore elected vs; but firſt he elected vs, and for this cauſe decreed to make vs faithfull, good and holy in his ſight. And therefore Saint *Auſten* hauing ſometimes taught [t] *that God did chuſe vs becauſe he foreſaw that we would beleeue*; afterwards retracteth, [u] and recalleth this ſentence as erronious, and deliuereth a truer leſſon, that *faith is the effect of Predeſtination, not the cauſe*: *ſeeing the Apoſtle ſaith not, that hee obtained mercy becauſe he was faithfull, but he obtained mercy, that hee might be faithfull*. For *we are not called*, ſaith he, [x] *becauſe wee did beleeue, but that we ſhould beleeue*. Againe, when the Apoſtle

[r] *Rom.* 9. 11, 12.

[f] *Græci patres, nec pauci Latinorum arbitrati ſunt cauſam prædeſtinationis hominum ad vitam æternam eſſe præſcientiam bonorum operum quæ facturi erant, vel fidei.* Sic Chryſoſtomus, Theodoretus, Theophylactus, Oecumenius, Origines, Ambroſius, Hieronymus, Sedulius, Perer. *in* Epiſt. *ad* Rom. *ca.* 8. *d ſp.* 22. *& idem docet* Sixt. Senenſ. *in Bibl. ſua ſanct. l.* 6. *Annot.* 251. *&* 252. *In eadem opinione* Heming. *Eſt inquit præſcientia, regula electionis & prædeſtinationis. l. de grat. vniuerſ. pag.* 21. *& quia credimus, præſciti & electi cenſemur: nam quos præſciuit Deus credituros, eos ex gratia elegit. p.* 27. *&, Nos rurſum reprobationis contumaciam hominis prævidimus facimus. ibid. pag.* 77.

[t] *Auguſt. expoſit. propoſ. in Epiſt. ad Rom. nu.* 60. *&* 62.

[u] *Auguſt. lib.* 1. *Retrac. ca.* 23. *& lib. de Prædeſt. ſanct. cap.* 3. *&* 19.

[x] *Lib. de Præd. ſanct. cap.* 19.

demandeth, 1. *Cor.* 4. 7 *Who ſeparated thee?* (which was an other and principall motive to Saint *Auſten*, to retract [y] his former errour) had the cauſe of our election beene either our faith, or good workes foreſeene: it would haue beene eaſily anſwered, My owne faith, my owne workes, my owne good will to embrace Gods grace: *theſe being foreſeene by God, ſeparated me, and moued God to elect mee rather then others*: but the Apoſtle knowing all theſe to bee the gifts of God, and *effects* of his free loue, and election, referres wholly our ſeparating from the reſt, to the grace and good pleaſure of him who ſaith, *Luk.* 12. 32. *It is your Fathers pleaſure, to giue you the Kingdome*: that ſo no man might boaſt of himſelfe, but *he that glorieth, might glory in the Lord.*

[y] Lib eodem c. 3. quo præcipuè teſtimonia reuiſus ſum, cum errarem.

In the 9. to the *Romanes*, the Apoſtle diſputing this matter of ſet purpoſe and at large; ſheweth, that though *Iacob* and *Eſau* were in *themſelues alike* before God, not hauing done either good or euill, *the one more then the other*; borne at the ſame time, and of the ſame parents: yet for all this equalitie, *God loued* Iacob, *and hated* Eſau. And becauſe this might ſeeme vniuſt in the eyes of man, that of two being altogether *equall and alike*, the one ſhould be loued, and the other hated of God: the Apoſtle propoſeth to himſelfe this *great difficultie*, as S. *Auſten* [z] rightly calleth it; *What ſhall we ſay then, is there vnrighteouſneſſe with God?* Now if God had loued and elected *Iacob* for his good workes, or faith *foreſeene*; or hated *Eſau* for his prophanenetſe, which from all eternitie hee did *foreknow*; ſurely this queſtion not onely might eaſily be anſwered, * but there were no difficulty nor doubt at all therein. For what vnrighteouſnetſe can this ſeeme to any, that God ſhould loue *Iacob*, who, hee knew would loue and obey him? or why ſhould he not hate *Eſau*, of whom hee foreknew, that hee would be a wicked, a prophane perſon, and one that would hate the Lord? But the Apoſtle anſwereth not in ſuch wiſe; but knowing right well, that God, without all reſpect to the good or euill actions *foreſeene in*

[z] Difficillimam quæſtionem vocat. Tract. 53. in Iohan. & Ep. 105. vbi hoc copioſe tractat. & in Ench. c. 98.

* Eo modo ſolueret iſtam quæſtionem Apoſtolus, imo nullam quam ſolui opus eſſet, faceret. Aug. Ench. ca. 98.

the

the one more then in the other, loued *Iacob*, and hated *Eſau*; and knowing that the good actions of the one, were not *cauſes, but effects* [x] of that loue of God and of his grace, which he in mercy gaue vnto him; and that the euill actions of the other proceeded from the *want* of Gods loue and of his grace, which hee in iuſtice denyed, or would not giue vnto the other: He, I ſay, knowing all this, giueth another and better anſwere, that how ſoeuer this may ſeeme vniuſt to the eyes of man, yet it is in truth moſt righteous, becauſe it is the will and the good pleaſure of God ſo to doe: For *I will haue mercy, ſaith God, on whom I will, and whom he will, he hardeneth.* And that we might plainely ſee, that there is nothing at all in any one, which did or could moue God to loue and elect him rather then another; the Apoſtle addeth this Concluſion, as enſuing neceſſarily on that teſtimony of God: *So then, it is not in him that willeth, nor in him that runneth, but in God that ſheweth mercy.* The true and certaine cauſe then, why God in particular elected theſe, and reiected the other, is no way *in themſelues*, nor in their *workes*, either *actually performed* or *foreſeene and foreknowne* by God, but it is wholly and ſolely in *God himſelfe*; It is euen his good *pleaſure and will*: who as he elected vs (that is, pull'd vs out of that *maſſe* of perdition from the reſt) according to the *good* [z] *pleaſure of his will*; ſo by the ſame his *good pleaſure and will*, did he leaue others in that *maſſe of ſinne*, whom he made *veſſels* [a] of wrath; and as Saint *Iude* ſaith, *ordained to condemnation.* The reaſon of both which, is that which the Apoſtle expreſſeth, *Hee ſheweth mercy on whom he will, and whom he will, he hardeneth.*

[x] *Quicquid eſt in homine operans ipſum ad ſalutem, eſt effectus Prædeſtinationis.* Aquin. pa. 1. q. 23. art. 5. *Vere quia Prædeſtinatio eſt præparatio beneficiorum Dei quibus certiſſimè liberamur.* Aug. *lib. de bono* Perſ. c. 14.

[z] *Ephes.* 1. 5.

[a] *Rom.* 9. 21, 22

With what reprochfull ſpeeches this doctrine, and the teachers therof are reuiled, you are not ignorant, & their bookes are too euident witneſſes thereof. And no maruell if they ſhoot their arrowes of moſt venemous words againſt men, ſeeing they feare not to open their mouths againſt heauen, & in the inſolent folly of their wits plead againſt God, whoſe moſt *holy will* & *Iuſtice*, in this caſe they ſeeke to ouerthrow.

First, ſay they [b], It can not withſtand the *will* of God, to ordain any to be veſſels of wrath, or to deſtruction; for God witneſſeth, and that alſo with an oath, *Ezech.* 33. 11. that *hee deſires not, nor would the death of a ſinner, but that the wicked ſhould turne from his euill way, and liue*: according as S. *Paul* teacheth, 1. *Tim.* 2 4. *That God will haue all to bee ſaued*: and S. *Peter*, 2. Epiſtle 3. 9. that *God would haue no man to periſh, but would haue all to come to repentance*. If God, ſay they, [c] would haue *none* to periſh, then can it not bee his *will* to ordaine any vnto death, who profeſſeth hee would not their death: vnleſſe there bee *two diuerſe*, yea euen *contrary wils* in God, which vpon our doctrine they [d] ſuppoſe moſt neceſſarily to follow.

Which reaſon of theirs might haue ſome force with *Epicures*, and all ſuch as make God an *idle ſpectator* of the euents in this world: For then perhaps he might ſee their death, and either not will it, or winke thereat. But farre be theſe conceits from vs, who haue learned out of the Word of God, that hee not onely ſeeth, but by *his counſell ordereth and gouerneth euery thing* in this world, ſo that not ſo much as one *Sparrow can fall to the ground*, nor one *haire from our heads*, without the prouidence and will of God. Nay, theſe moſt wicked men, *Herod*, *Pontius Pilat*, and the other Iewes, & Gentiles which put Chriſt to death, neither did, nor could doe ought: but as Saint *Peter* ſaith, *Act.* 4. 28. *What thine hand, O God, and thy Councell* προώρισεν, *had determined before, or decreed to be done*. Wherefore, if God would not at all haue the death and deſtruction of thoſe veſſels of wrath which *are of old ordained to condemnatiõ*, as Saint *Iude* ſpeaketh; then certainly, though all the armies both in heauen and earth ſhould band themſelues together, yet could they not all effect the death of the meaneſt or weakeſt of them: for who is able to *reſiſt his will, who is Almighty*? And who ſaith of himſelfe, *Eſay* 46. 10. *My counſell ſhall ſtand, and I will doe what ſoeuer I will*. Vnleſſe then we will deny the firſt Article of our Faith, which is the *omnipotency* of God; wee muſt needs confeſſe, that the death and

[b] *Dicit hæreticus, pro voluntate Dei, trahuntur homines in perditionem, &c.* Fauſt. Rheg. l. 1. de liber. arb. c. 19. Their damnation commeth not by the counſell & will of God, for hee is ſorie for it. *Auth. Confut. of the careles.* Sect. 24.

[c] He willeth not their deſtruction, and that which he willeth not, he doth not ordaine. *Confut. of the careleſſe.* Sect. 24.

[d] Can you proue that God hath two wils? Is that which is not reueiled contrary to that which is reueiled? Then ſhal there bee contrariety in God, which is falſe. Was there euer any ſuch monſtrous doctrine? *Idē Sect.* 37. *ſimilia habet Sect.* 35. 36. & 45.

and damnation of thoſe veſſels of wrath, cõmeth to paſſe by the will of the Almighty: for if he would it not, hee could; nay, he would haue hindred it ten thouſand wayes: and as S^t *Auſten*[f] truely and excellently ſaith; *There is not, there can not be done ought, either in heauen or earth, vnleſſe God will haue it to be done, either doing it himſelfe, or ſuffering it to bee done*; and *he ſuffers it, not againſt his will, but with his will.*

Now this *wil of God*, though in it ſelfe it be but *one and moſt ſimple*, yet in reſpect of vs, it conſiſteth of two [h] parts; the one *opened and reuealed* in his Word; the other *hid and ſecret* from our eyes, neuer knowne vnto any, vntill himſelfe either by the euent of things, or ſome other way make it manifeſt vnto vs. Both which, are cleerely expreſſed in that true and memorable ſaying of Saint *Auſten*,[i] where ſpeaking of the ſinnes of men and Angels, he ſaith, *It comes to paſſe by a wonderfull and ineffable manner, that thoſe things are not done beſides or without the will of God* (not without his ſecret and *permiſſiue* will) *which are done againſt, and euen contrary to the will of God* (contrary to his reuealed and *preceptiue* will.) All which will eaſily appeare, if we rightly obſerue the difference of the one will from the other.

In his *reuealed will*, is ſet downe, as our duties towards God, and whatſoeuer he willeth, [k] that is, *requireth or commandeth* to be done by vs, according whereunto our liues and actions are to be framed; ſo alſo is ſet down therein, the publiſhing and free offering of ſaluation vnto euery creature, but ſtill with this condition, in regard whereof it's called his *conditionall will*, that *whoſoeuer beleeueth in Chriſt, and leades a ſanctified life, ſhall be ſaued*; *but whoſoeuer beleeueth not, but abideth in ſinne, he is condemned already.* His *ſecret will* is farre otherwiſe: For therein he hath *abſolutely* ſet downe whatſoeuer [l] euent doth fall out in the whole world: and concerning the ſaluation of men, hee therein hath *particularly, and without*

[f] *Non fit aliquid niſi Omnipotens fieri velit, vel ſinendo vt fiat, vel ipſe faciendo.* Ench. cap. 95.

[g] *Nec vtiq; nolens ſinit, ſed volens.* Eodem. cap. 100.

[h] *Priorem, voluntatem ſigni, alteram, voluntatem beneplaciti* vocat Magiſt. ſent. l. 1. diſt. 45. 46. & Aqui. p. 1. q. 19. art. 11. *Et priorem, voluntatem antecedentem, alteram voluntatem conſequentem* vocat. Aqui. q. eadem art. 6. *Et priorem voluntatem conditionatam, alteram voluntatem abſolutã eſſe declarat.* ib.

[i] *Non fit præter eius voluntatem, quod etiam fit contra eius voluntatem.* Ench. cap. 100.

[k] *Præceptum Dei, ſignum eſt Deum id velle, etſi (abſolutè) fieri non vult.* Magiſt. ſent. l. 1. diſt. 45.

[l] *Voluntas beneplaciti conſonat rerum effectibus, & ipſi effectus rerum ab illo non diſcordant. Fit enim omne quod beneplacito vult fieri, & omne quod non vult fieri, nequaquam fit.* Mag. ſent. ibid.

any condition decreed, whom in mercy hee *will* haue to be ſaued; and therefore in his due time *will*, by his effectual grace, worke faith and ſanctitie in their hearts that they may be ſaued: againe, he hath therein *abſolutely ſet downe*, whom in iuſtice he *will* leaue in that *maſſe* of perdition, into which they had caſt themſelues, and therefore *will not giue his grace* vnto them, but leaue them to their owne hearts luſt, that they may willingly runne forward in ſinne, and ſo moſt deſeruedly fall into that pit of perdition which is prouided for them. Hereof we may haue ſome reſemblance in this manner: Put caſe a King, after the iuſt ſentence of death paſſed againſt ſundry offenders, ſhould proclaime and publiſh in *one writing*, that he would freely pardon and ſaue all thoſe that did bring vnto him his owne Signet; and in *another writing* kept ſecret to himſelfe, ſhould ſet downe which of thoſe offenders in particular he would ſaue, and therefore would ſend vnto them his owne Signet, that they might bring it vnto him, and ſo be ſaued. The former of theſe writings may well bee called his open and *reuealed will*, the later his *hid or ſecret*. Euen ſo it is in the *will* of God; the *conditionall part* whereof, is euer ſince the fall of *Adam*, reuealed and publiſhed vnto men, that hee will in mercy pardon and ſaue *all thoſe, and onely thoſe who doe bring vnto him his own Seale or Signet*, which is ingraued with the image of his Sonne, the print whereof is a liuely Faith, working by charitie: but in another part of his *will*, as it were in an other booke which is not, nor can bee ſeene by man, he hath *abſolutely ſet downe*, whom in particular he will ſaue, and therefore will giue his own Signet vnto them, imprinting in their hearts both faith and holineſſe, by which they are ſealed vnto eternall life.

[n] *Non eſt Dei voluntas diuerſa, ſed loquutio diuerſa eſt de voluntate*, Mag. ſent. loc. cit.

Theſe *two wils*, or rather [n] two ſeuerall parts of Gods *one and moſt ſimple will*, are ſo farre from being repugnant or contrary the one vnto the other, as they ignorantly and impiouſly affirme, that they doe moſt fitly, and euen ſubordinately agree one with the other, which that we may perceiue; The whole will of God, concerning mens ſaluation and damnation,

tion, may bee fitly ſet downe in a reaſon, or *demonſtration*, drawne from the effect, to the cauſe. The *propoſition* whereof is this, Whoſoeuer ſhall beleeue in Chriſt, and liue in pietie, them hath God elected, and them *will be* haue to be ſaued; but whoſoeuer doe not beleeue, nor liue in piety, them hath hee reiected, and *will* in the end condemne. And all this is reuealed vnto vs, and it is the ſumme, or effect, of his whole *reuealed will*. The *Aſſumption* which God maketh, is this; But theſe and theſe men will beleeue, for *I will* worke faith and ſanctitie in their hearts: thoſe and the other doe not, nor will they beleeue, nor liue in pietie; for I will harden them, as I hardened *Pharaoh*, not giuing my grace, nor working faith and ſanctitie in them: And this is part of the *ſecret will* of God, not reuealed vnto vs, but onely in the elect themſelues, and ſome few whom God hath witneſſed in his Word, either to be heires of life, or to be partakers of eternall death. Of theſe two *premiſes*, which are parts, the one of the *reuealed*, the other of the *ſecret* will, this *concluſion* is inferred, which is the *abſolute decree* of God: Therefore theſe and theſe haue I elected, and will in mercy ſaue: Thoſe and the other haue I refuſed, and will at the laſt day in iuſtice condemne, and caſt into euerlaſting fire. Thus you ſee, that the one will doth no way contrary the other; but with a ſweet harmony they both concurre in one *Demonſtration*, wherein from the *effect of Gods will*, which in giuing his grace is our beleeuing, and in not giuing his grace, is our not beleeuing, wee proceed vnto the cauſe of both, which is the *abſolute will of God* in electing theſe; and the *abſolute will of God*, in reiecting, or leauing the others.

Nor is that in any ſort to bee allowed, which ſome of later times, following the fancy of *Iulianus* [o] the Pelagiã Heretick, doe affirme, [p] and teach, *that God vſeth not his abſolute, but onely his conditionall will in this caſe of mens ſaluation*; ſo that if men doe beleeue, and repent, they ſhall then be ſaued, leauing it to mens owne will, and choiſe, whether they will beleeue, and repent, or no: For then would our Sauiour neuer haue ſaid,

[o] Iulianus exiſtimabat Deum non velle abſolutè vllum ſaluare, ſed omnes ſub conditione, ſi & in ſi velint. Bel. l. 2. de grat. & l. arb. c. 8. Hoeq; eum ſenſiſſe colligitur ex Aug. l. 4. cont. Iulian. c. 8.

[p] Qui dicunt nos ſine hac fidei & perſeuerantiæ conditione electos eſſe ad vitam, Euangelium prorſus abolent. Heming. ib. de vniuer. grat. p. 63. God vſeth not his abſolute will in the matter of our ſaluation. A nonnul verba.

ſaid, *It is your Fathers wil to giue you the Kingdom*; but rather he would haue ſaid, It *is your own wil*, in that ye belieue, for which God doth, and wil giue the Kingdome vnto you. Nor could that be true, which againe he ſaith, [r] *You haue not choſen mee, but I haue choſen you*; ſeeing if his will were in this caſe onely conditionall, he ſhould neuer chuſe man, before man had firſt choſen God, by chooſing to beleeue in God; yea, the ſaluation of each man ſhould by this means depend wholly on him that runneth, & him that willeth; and the Apoſtles words ſo cleerely and certainly ſet down, ſhould be vntrue: *It is not in him that runneth, nor in him that willeth, but in God that ſheweth mercy*. By which words is cleerely ſignified, that the onely cauſe why this man rather then another is choſen vnto life, ſtands not *in the will of man, but of God*, who by his *abſolute will* decreeth to giue his grace vnto one, and thereby make him to beleeue and runne the race of piety, and ſo be ſaued: and by his like *abſolute will* decreeth to harden; that is, [t] not to giue his grace to another, & ſo leaue him to runne on the race of his own wickednes, vnto eternall perdition.

This being obſerued, it is not hard to anſwere thoſe places of Scripture: Where it is ſaid, that *God* [u] *would haue all men to come to repentance, and be ſaued*. For if theſe, and the like ſpeeches be vnderſtood, not of *all ſorts, or degrees of men*, as beſides others, S[t] *Auſten* [u] often expounds them; but as they take them, of *all men, without exception of any*, then can they no way be meant of the *abſolute will* of God; ſeeing then it were impoſſible [x] that any at all ſhould periſh: for if they did, the will or wickednes of man ſhould make fruſtrate the wil and Counſell of God. And who is *able to reſiſt his will*? Of which himſelfe ſaith, [y] *I will doe whatſoeuer I will*: and of which S. *Auſten* [z] ſaith, that *many are not ſaued: non quia ipſi, ſed quia Deus non vult*, and, *quia nolit ſaluos fieri*: not becauſe they would not, but becauſe God wil not that they ſhalbe ſaued: or

[q] *Luke* 12.32.
[r] *Iohn* 15.16. *Electionem illam nec fides ipſa præcedit, ne priores illum elegiſſe dicamur, falſumq; ſit quod abſit. Non vos me elegiſtis, ſed ego vos elegi.* Aug. l. de Præd. ſanct. cap. 19.
[s] *Obduratio Dei, eſt nolle miſereri, non vt non à Deo irrogetur aliquid, quo ſit homo deterior, ſed tantùm quo ſit melior non erogetur.* Aug. l. 1. ad Simpl. q. 2.
[t] 1. *Tim.* 2. 4.
[u] *Omnes homines, id eſt, omne genus hominum, Reges, priuatos, nobiles, ignobiles, &c.* Aug. Ench. c. 103. & Epiſt. 107. *Poteſt intelligi et fiat diſtributio pro generibus ſingulorũ, & non pro ſingulis generib.* Aquin. p. 1. q. 19. art. 6.
[x] *Multi à veritate deuiarunt, dicentes Deum multa velle fieri, quæ non fiunt. Quis enim tam impiè deſipiat, &c?* Mag. ſent. l. 1. diſt. 46. ex Auguſt.
[y] *Iſay* 46. 10.
[z] Aug. Epiſt. 107. *Vbi de Infantibus loquitur, & in* Enchir. c. 95. *De populo Bethſaidæ ait, Deus noluit ſaluos fieri.*

if

he had *abſolutely willed* that euery one without exception ſhould be ſaued: how could Saint *Paul* haue ſaid of thoſe veſſels of wrath, that they are *prepared*? or Saint *Iude*, that they are *ordained*? or as Saint *Auſten*, [a] and after him, *Fulgentius* [b] and others often ſpeake, *predeſtinate to deſtruction and condemnation*. For none can [c] doubt, but what God *prepareth*, *ordaineth*, and *predeſtinateth*, that alſo he *willeth*, ſeeing *predeſtination* [d] *is his very will*? Hence it is, that ſome, [e] conſidering that thoſe teſtimonies could not be meant (as they ſuppoſe) of the *abſolute will* of God, ſeeing by it *he will* [f] *haue many* to periſh, doe expound them of his *reuealed, which is called his conditionall will*; for by it God wil haue his Goſpel preached, and ſaluation *conditionally* offered vnto all, and ſo all *conditionally* to be ſaued: to wit, all who performe that condition of faith and ſanctitie which is required of all.

But I rather aſſent to the iudgement of others, and ſpecially of Saint *Auſten*: who by thoſe generall ſpeeches *of all, and none*; vnderſtand not *all men* without exception, *but all Gods Elect* and choſen children: expounding the places in this manner, that God would haue *all* to come to repentance and be ſaued; namely, *all his* * *choſen*, of what degree or condition ſoeuer they be; and againe, he would haue *none to periſh*; to wit, none *that beleeue in him, none of his elected ſeruants*, of what degree ſoeuer. Which reſtriction is the more agreeable, ſeeing Chriſt himſelfe ſeemeth of ſet purpoſe to ſet it downe, *Math.* 18. 14 ſaying; *It is not your Fathers wil, that any of theſe little ones ſhould periſh*. He ſaid not, It is not Gods will that any ſhould periſh; but granting this of ſome, hee ſaith, It is not *Gods will that any of theſe little ones*, of theſe choſen ones, who are little, meane, and contemptible in the eyes of the world, that *any of theſe* ſhould periſh. And the very circumſtances in Saint *Peter* (who is an expoſitor of

[a] *Quos iuſtè prædeſtinauit ad pœnam.* Aug. Ench. c. 100.

[b] *Prædeſtinauit Deus quoſdam ad gloriam, quoſdam ad pœnam.* Fulg. l. 1. ad Mouim. *Qui totus liber eſt de duplici prædeſtinatione, vnâ bonorum ad gloriam, alterâ malorum ad pœnam.*

[c] *Pertinet ad fidem, vt Prædeſtinationem Dei in vtramq; partem (tam ad mortem quam ad vitam) eſſe credamus, & ſi vtrumvis negetur, ſacrilegum eſt.* Eccl Lugdun. l. cont. Io. Scot. *qui prædeſtinationem ad pœnam negauit.*

[d] *Quid eſt aliud Prædeſtinatio, quàm æterna Dei voluntas?* Eccl. Lugd. lib. cit.

[e] Nich. Heming. l. cit. p. 16. 19. *& ſæpiùs.*

[f] *Voluntate conſequenti* (quæ abſoluta eſt) *Deus vult quoſdã damnari.* Aquin. p. 1. q. 19. art. 6. * *Ita dictum eſt omnes homines vult ſaluos fieri, vt intelligantur omnes prædeſtinati.* Aug. l. de Correp. & grat. c. 14. & idem docet l. 4. cont. Iulian c. 8. *Sic etiam de ſolis prædeſtinatis ad vitam explicat hæc verba.* Eccl. Lugdun. in l. contra Ioh. Scotum.

Ezechiel) do enforce the same limitation. For besides that he writeth this *to the elect of God*, who had obtained like precious faith with himselfe, he giueth this as a reason of the long patience of God, and his slacknesse in comming vnto Iudgement, *because God would haue no man to perish, but would haue all to come to repentance.* Now the reason of Gods slacknesse, is not the repentance and saluation of *all men without exception*, (for if he stayed for that, he should neuer come vnto Iudgement) but the reason thereof is the expecting and waiting till the *elect be all effectually conuerted*, and their number fulfilled, as it is most manifest, *Reu.* 6. 10, 11. where those blessed soules vnder the Altar, crying vnto God, *How long, Lord, holy and true, doest thou not iudge and auenge our blood?* receiue this very answere that here S. *Peter* giueth, that they must rest and stay yet for a little season, *till the number of their fellow-seruants and brethren were accomplished.* Wherefore though God will haue *none of these his chosen children*, and of their fellow seruants to perish (for whose sake hee slacketh his comming,) yet, as before we haue proued, it is the *absolute will and decree* of God, concerning the reprobate and refuse of the world, that they shall perish in their sinnes, and runne headlong of their owne accord into the pit of destruction prouided and ordained for them.

O but, say they, [c] this can not stand with the *Iustice* of God, that *he should ordaine any, or create them vnto euerlasting death, and that for no other cause, but that it is his will and pleasure.* For *death is the reward of sinne, and not of Gods ordinance or decree.*

Wretched men, who being besotted with a spirit of blindnesse, and daring to reprehend that which they do not comprehend, doe most ignorantly confound those *two* [f] *acts of Gods decree*, which in this cause of the *Reprobation of men* are diligently and necessarily, to be distinguished. The former is *Negatiue*, and that is, *the eternall purpose and decree of God not to*

[c] *Si paucos seruaret, velictis cæteris, fuisset non solùm iratus & inclemens, sed iniquus, &c.* Auth. l. de Christ. seru. effic. Rat. 23. Those men are more to be abhorred then Atheists. What greater cruelty & tyranny, then to create the most part of the world to euerlasting damnation, & that onely because it was his pleasure and will? Then is God worse then the diuel. Auth. conf. of the carel. *Sect.* 6. & 7. ye cruelly affirm Gods ordinance to be the cause of damnation. *Idem. Sect.* 23.

[f] *Iunuit hos vtrosq; actus,* Caiet. comment. in part. 1. Tho. q. 23. art. 5. *Sed non rectè effectus vocat. Reprobatio inquit, quoad primum effectum, Negationem actus misericordiæ seu gratiæ exercet: quoad alterum effectum, qui est punire, Iustitiæ actum exercet.*

shew

ſhew mercy, nor giue his grace vnto them, nor to pull them out, as he doth the elect, but leaue them in that maſſe of ſinne, and moſt wofull ſtate, whereinto both they and the elect vvere now together falne. The other is *Poſitiue*, and that is, *the eternall purpoſe and decree of God to inflict that euerlaſting puniſhment vpon them, which is moſt iuſtly deſerued by that ſinne, into which they wilfully fall, and in which they ſtil abide, purſuing ſinne with all greedineſſe.* We neuer ſay, nor ſo much as once think, that God either condemneth any, or appoints them vnto death, without their owne moſt *iuſt deſerts*. God himſelfe teacheth vs this leſſon, *Hoſ.* 13. 9. *Thy perdition, O Iſrael, is of thy ſelfe*; and the Apoſtle, ſaying, *Rom.* 6. 23. *that the wages of ſinne, is death*, cleerely witneſſeth vnto all, that eternall death is as duely earned by the wicked, and paid vnto them for their iuſt recompence, and hire, as is the wages by any maſter to his labourer, or ſeruant. And herein is that true which S. *Auſten* g ſaith, *God is both good, and iuſt. Hee may without our good deſerts free vs, becauſe he is good; but hee cannot without our ill deſerts condemne vs, becauſe he is iuſt.* Yea, in that *laſt and great* Day, when God ſhall ſit in his Throne of iudgement, the wicked and reprobate, forced to confeſſe their faults written in their conſcience, as in a large booke, ſhall then acknowledge both their *owne deſerts*, and the *Iuſtice of God*, in rewarding them with the due wages of their ſinnes. It is not then the *will and pleaſure* of God, as they maliciouſly ſlander, but their *owne great and hainous tranſgreſſions*, for which they are puniſhed, and for which God from all eternitie *decreed* to puniſh them: ſinne onely is the cauſe of this later *and poſitiue act* in Gods decree.

g *Lib.* 3. *contra Iul. cap.* 18.

But for the former & *Negatiue act in their reiection*, whereby God ordained, that when all mankinde was alike guilty before him, all included in that one and the ſelfeſame *maſſe of perdition*, into which by their owne voluntary tranſgreſſion all mankinde had plunged it ſelfe (for in *Adam* h all men ſinned, and ſo death and Gods wrath went ouer all) that hee would not then in mercy pull theſe out of *that maſſe*, and

h *Rom.* 5. 12. *Epheſ.* 2. 3.

make of them *veſſels of glory*, but in *iuſtice* leaue them in that their ſinfull and wofull eſtate to be *veſſels of wrath*, leaue them to their owne luſts, deſtitute of his grace, that ſo they might runne out the race of their ſinnes, and be as it were fatted for the day of ſlaughter: the cauſe of this act, I ſay, is *the very will of God*; which though we may not doubt, but that being *his will, who is moſt wiſe, it is alſo moſt reaſonable*, [h] *& grounded both vpon moſt iuſt, wiſe, and diuine reaſons, ſuch, as perhaps, in the life to come ſhall be made euident vnto vs*; yet hereof no *other reaſon* can poſſibly be giuen by vs, nor ought to bee ſought for in this *mortall life*, but *onely this, I will haue mercy on whom I will: and whom he will, he hardneth*, that is, he wil not ſhew mercy vnto them.

Now why ſhould this ſeeme *vniuſt* vnto thee, O thou diſputer againſt God? It is, as the Apoſtle tels thee, *the will of God*; whoſe will, ſeeing he is infinitely wiſe, is euer *moſt iuſt*; yea, it is the *very rule* [k] *of all perfect iuſtice*. Again, in that thou art a creature, thou art none of thine owne, but thou art wholly Gods. *Is it not lawfull for me to doe with my owne what I will?* ſaith the houſ-holder in the Goſpell: and ſhall it not be lawfull for God, to doe, and to diſpoſe *of his owne*, as it beſt pleaſeth him? Shall the Potter without controulement frame of the ſame *lumpe of clay, one veſſell to honour, another to diſhonour*, onely becauſe it ſo pleaſeth him? and wilt thou, which art but duſt and aſhes, aske a reaſon of God, why of that one lumpe [l] of ſinne, fit for nothing at all but to make veſſels of diſhonour, he made thee, rather then another, a veſſell of diſhonour, which of a ſilly Potter thou wouldeſt bluſh and

[h] *Cauendum eſt, ne dii voluntatē Dei magnificare volumus, voluntati eius derogemus. Si enim non eſſet alia ratio, quare iſtum elegit & illum non, niſi quia placet, certe iam non occulta dicerentur diuina iudicia, ſed manifeſta, cum quilibet hāc rationem capiat: nec dicerentur mirabilia, ſed potiùs voluntaria, quare dicendum eſt, quòd voluntas illa Dei, eſt rationabiliſſima, & rationem habet, & ab æterno habuit.* Bonau. in lib. 1. ſent. diſt. 41. q. 2.

[i] *Tunc non latebit, quòd nunc latet, cur ille potiùs quàm iſte fuerit aſſumptus, cum cauſa vna eſſet ambobus.* Aug. Ench. cap. 98.

[k] *Dei voluntas, non tantùm eſt recta, ſed etiam regula.* Bonau. loc. cit. [l] *Si artifex ex vili materia, faciat vas pulchrum & nobilibus vſibus accommodatum, totum aſcribitur bonitati artificis: ſed ſi ex vili materia, vt ex luto, faciat vas accommodatum vilibus vſibus, non poteſt vas (ſi rationem haberet) conqueri, ſed ſi ex pretioſa materia, vt ex auro, aut gemmis, vas faciat ad vilia officia, tū conqueri poſſet. Humana autē natura valitatem habet, non ſolum ex materia, quia eſt lutum & limus terræ, ſed quia eſt corrupta peccato: vnde quicquid boni habet, debet bonitati figuli.* Aquin. comment. in c. 9. ad Rom. *Et idem omninò docet* Aug. Epiſt. 106. *Vbi maſſam illam ex qua Deus hæc diuerſa vaſa finxit, nec integram aut mediam id eſt, nec bonam, nec malam, ſed plane corruptā fieriſſe docet.*

and be aſhamed to aske? Nay, the Apoſtle ſaith of the Potter, that he hath not only power, but euen *authoritie & a rightfull power*; (for ſo the word ἐξουσία importeth) to frame the clay as he liſteth, and of what part thereof he wil, to make a veſſel either for honor, or diſhonour. How much more is there *authoritie and a rightfull power in God* ouer all men? For the Potter *made* not the clay, but God *made*, *yea created* vs of nothing: and the Potter, though by much and many degrees he excell the clay, yet ſtill the oddes and difference *is finite*. But God *infinitely* excelleth all mankinde; and therefore his authoritie is *infinitely more* ouer vs all, then is the Potter ouer the leaſt parcell of Clay. Yea, thou thy ſelfe wilt, for thy own *pleaſure, ſport, or glory*, kill and ſlay of thy Deere, and fat of thy beaſts, which thou wilt, for ſlaughter: and yet becauſe thou thinkeſt *they are thy owne*, death it were for any of thy ſeruants, to ſay to thee, no leſſe then to the man of ſinne, *Domine*,[m] *cur ita facis?* yet thy beaſts had no way offended thee, but beene good and ſeruiceable vnto thee, ſo that thou hadſt onely the power of *a Lord* ouer them, but thou hadſt no cauſe of *wrath and anger* againſt them: How much more may the Almighty, for his glory, deſigne or leaue which of all mankinde he pleaſeth, for the day of ſlaughter; ſeeing both, they all had by their *rebellion againſt God*, incenſed his *wrath*, and prouoked his *iuſt indignation* againſt them; and hee being the *Lord of all Lords*, and Creator of heauen and earth, hath infinitely more authority ouer them all, then thou haſt, or canſt haue, ouer the leaſt and meaneſt thing that thou doeſt poſſeſſe?

[m] *Non Rex, non Synodus, non tota Eccleſia (Papæ) dicere poteſt, Cur ita facis?* Clau. Eſp. com. in c. 1. ad Titum. pag. 77.

Laſtly, if God had beene *indebted vnto thee*, or *bound to ſhew thee mercy and fauour*, then mightſt thou haue had ſome cauſe to complaine of his wrong. But the Almighty did owe thee nothing, nor was he *obliged* to ſhew thee the leaſt fauour. And though hee was not, yet, to leaue thee vvithout all excuſe, hee enriched thee with his free bounty, and thou hadſt greatly taſted of his fauours, in that hee gaue thee *thy being*, when hee might haue ſuffered thee to continue in *Nothing*:

Nothing: in that he made thee a *man*, when, if it had pleaſed him, hee might haue made thee *a beaſt*; yea, haue made thee *a Toad*: and eſpecially in that hee created thee after *his owne image*, decking thee with *righteouſneſſe and true holineſſe*, ſetting thee in a moſt glorious and *happy eſtate*, and giuing vnto thee *free will, power and abilitie* to haue continued ſo for eüer, if thou wouldeſt thy ſelfe. Now ſeeing thou, and all mankind by their *owne will and wilfull diſobedience*, didſt depriue thy ſelfe of all that glory; and pulledſt downe his iuſt wrath and vengeance vpon thee: Why doeſt thou now repine againſt ſo good and gracious a God? or how canſt thou imagine any colour of *iniuſtice* in his doings, though hee ſhew not to thee that *vndeſerued mercy* which hee doth vnto others, to whom he giueth both grace and glory? As one of thoſe *malefactors* beforementioned, cannot iuſtly complaine, that the King doth wrong him, becauſe he did not pardon him, as he did ſome other in the like offence, and condemnation: So though God deale *in iuſtice* with thee, and not *in mercy*, as he doth with others, yet he doth no wrong vnto thee, ſeeing he *ought thee* nothing: and to ſhew *vndeſerued* [n] *fauour*, is mercy and loue; but not to ſhew it, is no *iniuſtice*, no wrong at all.

[n] *In his quæ ex gratia dantur, & non ex debito, poteſt aliquis, abſq; præiudicio iuſtitiæ, pro libito ſuo, plus dare cui vult, & cui vult, minus, dummodo nulli ſubtrahat debitum.* Aquin. p. 1. q. 23. art. 5.

Whence alſo may fully be cleered the iuſtice of God, in his *reiecting* of the tranſgreſſing angels. There is, I confeſſe, great oddes and difference in the reiection of them, and of men. All mankind was included in *one common roote*, whence all the reſt ſhould be propagated: ſo were not the angels. All mankinde in that common *roote had ſinned*, [o] and willingly depriued themſelues of bleſſednеſſe, and made themſelues ſubiect to the eternall hatred of God: ſo had not the angels. In electing men, God vſed an *act of mercy*; *I will haue mercy on whom I will*. Now *mercy* preſuppoſeth *ſinne and miſery*: ſo in electing of them, God in *mercy* puld them out of ſinne and miſery, and in *mercy* gaue both grace and glory vnto them. In electing the Angels, he cannot be ſaid to haue vſed this *Act of mercy*, ſeeing they were then neither ſinfull, nor miſe-

[o] *Rom.* 5. 12. *Epheſ.* 2. 3.

miſerable. His act in electing them, was onely an act of *free loue and bounty, in giuing ſuch grace vnto them, as that they ſhould neuer ſinne, neuer be willing to ſinne, nor euer fall from that moſt bleſſed eſtate, wherein they were created.* In reiecting men, God vſed an *act of iuſtice*: and that act was both *Negatiue*, decreeing not to giue ſuch grace vnto them, as ſhould free them from ſinne and miſery, as hee did to the elect; and *poſitiue*, decreeing, for that ſin into which they wilfully now had runne, to inflict eternall puniſhment vpon them. All which, God himſelfe expreſſeth, ſaying of that reiected perſon, *I haue hated* Eſau: that is, I haue both in *iuſtice decreed* not to ſhew [p] ſuch loue and mercy to him, as I doe to *Iacob*; and in *iuſtice alſo decreed* to inflict that puniſhment on him, which his ſinne moſt iuſtly hath deſerued. In reiecting the Angels, God can not be ſaid to haue vſed this *Act of Iuſtice*, ſeeing hee could not decree to leaue them either in ſinne, or miſery, into neither of which as yet they were falne. His act of reiecting them, was onely *Negatiue*, decreeing not to giue that grace vnto them, which hee gaue to the elect Angels, ſuch as would preſerue them from ſinning, but to leaue them wholly to themſelues, and *permit* [q] them of their owne accord to fall into ſinne: and his decreeing to puniſh their ſinne, was an act of his iuſtice on the parties reiected, rather then an act of his reiection of them.

In all which, Gods dealing to haue been moſt iuſt, if wee rightly conſider thereof, will be cleere and manifeſt. For had God at the Creation either made mankinde or Angels *ſinfull*, or hauing made them iuſt, had he left them *impotent*, [r] *or vnable* to ſtand in that bleſſed eſtate if they would, or had hee *himſelfe thruſt* them forward into ſinne, *compelling or cauſing* them to tranſgreſſe, then might they haue iuſtly complained indeed of God: Complained firſt of *want of goodneſſe* in God, who had either *made* them euill, or *forced* them to be euill; and then complained of his *iniuſtice*, who would puniſh

[p] *Dicitur Deus reprobos odiſſe, quia non vult eis hoc bonum, quod eſt vita æterna.* Aquin. p. 1. q. 23. art. 3. *Quod verum eſt reſpectu actus primi ſeu negatiui.*

[q] *Deus bona omnia vult voluntate effectiuâ, quia ipſe eorum author eſt & approbator: Mala verò ſeu peccata nunquâ vult voluntate effectiuâ, ſed tantum permiſſiuâ, quia volens permittit ea fieri, cum non impediat ne fiant: ipſe autem nec author eorum eſt, aut cauſa, nec præcipit fieri, nec facta approbat.* Hæc innuit Mag. ſent. diſt. 46. lib. 1. & alij Scholaſtici in eam diſt. & Aug. in Ench. cap. 96.

[r] *Si hoc adiutorium (quo poſſent ſtare ſi vellent) vel Angelo, vel homini, quando primùm facti ſunt, defuiſſet, non vtiq; ſuâ culpâ cecidiſſent, adiutorium quippe defuiſſet, ſine quo manere non poſſent.* Aug. l. de Cor. & grat. c. 11.

niſh them for doing that euill, whereof himſelfe had beene the cauſe and author vnto them. But Gods proceeding herein was farre otherwiſe. It was euery way *moſt iuſt, and moſt equall.* For he not onely created mankinde and all Angels in *perfect righteouſneſſe* [s] *and innocency*, exceeding good, and complete in all goodneſſe, which *was* [t] *fit for their natures*, but withall, he gaue vnto them (that which was requiſite to reaſonable creatures) ſuch *a freedome of will*, and ſo great *aſſiſtance and aboundance* of his grace, that by theſe, they *might* [u] *for euer haue perſeuered in pietie, and continued in bleſſednesſe, if themſelues had beene willing.* And although God might further haue giuen, both to the wicked angels, and to all mankinde, ſuch an *ouerplus of grace*, (as he gaue to the elected Angels, and dayly giues to the *elect* [x] *which are regenerate and ſanctified*) that they ſhould not onely bee able to perſeuere, if they would; but that *they ſhould alſo be willing ſo to perſeuere*: yet ſeeing he was no way *bound* to giue this grace vnto them, ſeeing that grace was meerely *his owne, to giue it, or not giue it*, vnto whom he would; neither can mankinde, nor any of the reiected angels, complaine of *iniuſtice* in God, for not giuing ſuch grace vnto them. *May not I doe with my owne what I will?* May not I giue my grace to whom I will? and withhold it from whom I will? *Is thy eye euill, becauſe I am good?* For ſeeing that grace was *due to none* of them all, if he giue it to any, that's his *bounty and a ſurplusage of his loue*; but in not giuing it to others, ſeeing hee ought it not to any, he doth *no wrong* at all vnto them. In the very like ſort, when firſt the wicked angels, and after them all mankinde, had by their *owne wils, and moſt voluntary tranſgreſſion*, caſt off the loue of God, and ſo not onely depriued themſelues of that glory, which if they had been willing, they might for euer haue enioyed, but made themſelues lyable to Gods wrath, and eternall condemnation: what *wrong or iniuſtice* can this ſeeme to any, not to pull them out of that pit of perdition,

[s] *Gen.* 1. 27, 31.

[t] *Nam habere voluntatem immutabiliter bonum, ſoli Deo conuenit. Creaturæ autem Naturæ exigit, vt quia non eſt ſummè bonum, ideo voluntas eius non ſit ſummè, id eſt, incommutabiliter bona. Sed talis, quæ poſſit deficere, vel non deficere.* Aquin. in q. diſp. q. de Prou. art. 4.

[u] *Dederat Deus primo homini adiutorium, per quod poſſet permanere ſi vellet, vt autem vellet, in eius relictum arbitrio.* Aug. l. de Cor. & grat. c. 11. *Quod idem de Angelis peccantibus dicendum eſt.*

[x] *Sanctis per gratiam prædeſtinatis non ſolum tale adiutorium datur (vt poſſint ſtare ſi velint) ſed tale, vt perſeuerantia ipſa donetur, ſi. vt per hoc donum non niſi perſeuerantes ſint.* Aug. ibid. cap.

dition, into which, with open contempt of God, both thoſe angels, and all mankinde, of their owne accord, and moſt willingly had now caſt themſelues? If he had for euer left all mankinde, as he did all the tranſgreſſing angels, in that wofull and wretched ſtate, hee had done no *wrong* to any, ſeeing hee was not bound to ſhew his mercy or fauour vnto any. In that he puls out ſome, it's a *ſuperaboundance* of his loue and mercy towards them. In that hee leaues the reſt to deſtruction, it's *truely iuſtice* on Gods part, and on theirs *moſt deſerued* puniſhment: for to giue vndeſerued fauour, is *mercy*, but not to giue it, or to render deſerued puniſhment, is no *wrong*.

Now, whereas in the laſt place, they *accuſe* ? *God not onely of iniuſtice, but for tyranny and cruelty for creating ſo many, whom hee would permit to fall into ſinne, and then inflict endleſſe and inſupportable torments vpon them*; whereas, if it had pleaſed him, he might haue giuen vnto them all ſuch grace, as would haue preuented not onely their deſtruction, but their ſinne alſo which was the cauſe thereof; they doe herein bewray themſelues, not onely to be beſotted in error; but ſuch as Gyant-like doe maliciouſly fight againſt God. *Art thou wiſer then the Almighty? or wilt thou preſcribe a Law vnto God*, whom, or how many hee ſhould create? or what *meaſure of grace* he ſhould giue vnto them? Art thou able to anſwere him one for a thouſand? Was't not ſufficient to giue both to all mankinde, and to all angels, ſo much *grace and power*, as that thereby they *might for euer haue ſtood* in integritie, and haue inherited eternall felicitie if they would themſelues? In which one gift, conſiſts the effect of all that, which the oppugners of this truth, either doe, or can ſay, to cleere the iuſtice of God, or free him from that cruelty, which againſt vs they obiect: Or had God entended their death, or deſtruction, *before he foreſaw their moſt wilfull rebellion*; then might they haue had ſome colour for their impious and blaſphemous declaiming againſt the Lord. But ſeeing no thought of puniſhing either

? If your ſaying were true, then were his workes full of cruelty, miſery, damnation and deſtruction. *Auth. confut. of the careleſſe. Sect.* 23. He had then beene worſe then the diuell. *Idem Sect.* 7. *Nulla eſt tam immanis beſtia, quæ velit creare pullum ad miſeriam.* Auth. confut. Artic. ex Calu. decem. p. art. 1. *Quare creauit eos, ſi ad gloriam non prædeſtinauit? Obiectio impiorum. in Dialogo Honorij Ang. de Prædeſt.*

men or Angels, euer entred into the heart of God, but *in order,* [z] *though not of time, yet of nature and reaſon, after his foreſight of their voluntarie diſobedience and rebellion againſt him:* why ſhould they count it either iniuſtice or cruelty, to inflict that *deſerued* puniſhment on them, which they wilfully puld downe vpon themſelues. Or was God bound to giue them ſuch an *antidote of his preuenient grace, as would haue preſerued them from ſinne?* Beſides, that he was not ſo obliged to any, in the infiniteneſſe of his wiſedome, he ſaw it was not fit he ſhould giue that vnto them: for by giuing *ſuch grace* vnto all, it would haue beene thought, that it had been their own, and their naturall power, which now, by not giuing it to ſome, is declared to bee due vnto none; and by beſtowing it on others, is knowne to bee his free and ſupernaturall gift and grace vnto them. Nay, by giuing *ſuch grace* vnto all, hee had for euer both damm'd vp all paſſage to his iuſtice and mercy; and the greatneſſe of his *loue, wiſedome*, and *goodneſſe*, had for euer beene obſcured. And therefore firſt [a] *he would let them know what of themſelues, and by their owne will they would doe*, euen runne into deſtruction, *that afterwards hee might make euident and knowne all the exceeding riches of his glory.* The riches of his *mercy*; which could neuer haue beene ſeene if he had ſuffered none to fall into miſery, whence afterwards himſelfe would deliuer them by mercy. The riches of his *iuſtice*; who is now ſeene to be ſo infinitely iuſt, as that he hath an *infinite* hatred againſt all iniuſtice, and therefore iuſtly inflicteth an *infinite* puniſhment vpon it; and who therefore would not in mercy pardon all, as he might haue done, leſt it might ſeeme, that hee who is Righteouſneſſe it ſelfe, had not in a iuſt and perfect manner hated vnrighteouſneſſe. The riches of his *wiſedome*; who is now ſeene to be ſo infinitely wiſe, as that he could finde a moſt bleſſed meanes, both fully, euen to the vtmoſt farthing, to puniſh the offences, and ſo to ſatisfie his infinite *iuſtice*, and yet wholly to pardon the offenders, and ſo to manifeſt his infinite *mercy*; that euery one might with the Pro-

[z] *Etſi in Dei voluntate non ſit v.c. prius, vel poſterius (tempore) quia quæcunq; vult, ab æterno vult, ordine tamen naturæ, & pro noſtro captu, non poſſumus aliter cogitare, quàm hoc ordine Deum voluiſſe, & velle: ſic vt res eo ordine voluerit, quo inter ſe poſitæ ſunt. Ita ordine naturæ, primo voluit cauſas, deinde effecta, &c.* Hier. Zanch. l. 3. de Attrib. Dei, c. 4. q. 11. Theſ. 3.

[a] *Sic ordinauit Angelorum & hominum vitam, vt in ea prius oſtenderet quid poſſet eorum liberum arbitrium, deinde quid poſſet ſuæ gratiæ beneficium, inſtitiæq; iudicium.* Aug. l. de corr. & grat. cap. 10.

phet * ſay vnto God, *Mercy and iudgement will I ſing vnto thee.* The riches of his *power and goodneſſe*; which both are now ſeene to be ſo infinite, that hee is able to turne *the greateſt euill*, to our *greateſt good*, and euen out of *ſinne*, to worke *ſaluation*; and out of *death*, to effect *eternall life*. The riches of his *loue to the elect*: the infinite greatneſſe whereof could neuer haue beene conceiued, if they had not ſeene in the iuſt puniſhment of others, from what infinite and endleſſe torments they are freed themſelues, and freed by his *onely loue*, either moſt louingly *preuenting* them vvith his grace, that they ſhould not fall into ſinne, as hee did the *elected Angels*: or moſt louingly *deliuering* them by his grace, when they were falne into ſinne, as he did all *the elect of mankinde*. In regard of all which, it may truely bee ſaid with Saint *Auſten*, [y] *that God being both moſt powerfull and moſt good, would neuer haue ſuffered euill to haue beene, vnleſſe hee had beene ſo infinitely good and powerfull, that he was able euen out of euill, to bring good: and vnleſſe* [z] *he had knowne that it was a farre more glorious worke, and would turne to his farre greater glory, when ſome had ſinned, euen out of ſinne to worke ſaluation, then not to ſuffer them to ſinne at all.* But what though we in the ſhallowneſſe of our vnderſtanding either cannot giue, or cannot comprehend the reaſon of Gods will herein? Shall we therefore preſume to exclaime againſt the Lord, or accuſe him for thus doing? Doth not the Apoſtle put to ſilence the inſolency of this folly, when hee ſaith, [a] *O man, who art thou that diſputeſt with God?* Who art thou that dareſt aske a reaſon of his will, whoſe very will *is the rule* [b] *of al reaſon?* Much rather oughteſt thou here euen with amazement and admiration, cry out with the ſame Apoſtle; [c] *O the depth of the riches both of the wiſedom and knowledge of God! how vnſearchable are his iudgements, and his wayes paſt finding out!* Yet euen by this little, which we haue now ſaid,

* *Pſal.* 101. 1.

y *Omnipotens Deus, cum ſummè bonus ſit, nullo modo ſineret mali aliquid eſſe, niſi tam adeò eſſet omnipotens & bonus, vt benefacit etiam de malo.* Ench. cap. 11. *Nec dubitandum eſt Deum facere benè, etiam ſinendo fieri, quicunq; fiunt malè. Quia etſi mala, in quantum mala ſunt, non ſint bona, tamen vt non ſolùm bona, ſed etiam ſint & mala, bonum eſt.* Lib. eod. c. 96.

z *Melius iudicauit de malis benefacere, quàm mala nulla eſſe permittere.* Aug. in Ench. cap. 27. *Rectiſſimè credimus quòd Deus, qui creauit omnia bona valde, & mala ex bonis exoritura præſciuit, ſciuit magis ad ſuam omnipotentiſſimam bonitatem pertinere, de malis benefacere, quàm mala eſſe non ſinere.* Idem lib. de Cor. & grat. cap. 10.

a *Rom.* 9. 20. b *Dei voluntas eſt Ratio rationum, nec tantum recta, ſed regula.* Bon. in l. 1. ſent. diſt. 41. q. 2. c *Rom.* 11. 33.

you doe cleerely ſee, both the *will* of God to bee moſt holy, and his *iuſtice* moſt vpright, and both his *will and iuſtice* to be without all blame, in that *his whole Decree*, whereby hee *elected ſome*, to giue freely vnto them both grace and glory, and *left others in their owne ſinne*, to bee led thereby into euerlaſting perdition.

Howſoeuer then blaſphemous mouthes doe barke againſt Heauen, & againſt their Creator; yet let vs, & all Gods ſeruants, not onely acknowledge, but magnifie, as in thoſe whom he refuſeth, his *Iuſtice*; ſo in our ſelues, his exceeding and vnexpreſſeable *mercy*: let vs caſt all our crownes before his footſtoole, and ſing an hymne of praiſe vnto him, who not onely hath made vs of nothing, but which is the moſt happy bleſſing that wee can wiſh or deſire, hath made vs veſſels of loue, veſſels of mercy, and glory; whereas if it had pleaſed him, hee might haue left vs to haue beene veſſels of wrath and vengeance, as hee left the reſt: for there was no odds at all betwixt them and vs, in our ſelues: the onely odds was in his *mercy and will*; Euen ſo, O Lord, it was thy holy will, who haſt ſaid it, and it ſhall ſtand for euer, *Thou wilt haue mercy on whom thou wilt, and whom thou wilt thou hardeneſt*. And thus much be ſpoken of the firſt generall point: namely, our *Election it ſelfe*, as well of the *parties* who, as of the *cauſe* why they are elected.

The ſecond generall point propoſed, was the *certainty* of our election; expreſſed in this, that the Apoſtle ſaith, *Make your election ſure*. Now our election is ſaid to be *ſure or certaine*, two manner of waies. Firſt, it is ſure and certaine, *in it ſelfe*: ſecondly, it is called ſure and certaine *in reſpect of vs, and of our perſwaſion or knowledge*. Concerning the *former certainty*, beeing not ſo proper to this place, I would not haue at all entreated, if ſome malicious men had not with moſt venemous tongues oppugned, and eagerly ſought to diſgrace this truth: teaching that ° Gods election is vn-

° *Si quis defecerit à fide, deſinit eſſe electus, & reprobus efficitur.* Heming. lib. de grat vniuerſ. pag. 26. Here you ſee, that they diuide all men into two ſorts; the one elected, which by no meanes can periſh; the other reprobate, ſo that by no meanes they can be ſaued. What can the Diuel wiſh his members to teach more for the aduancement of his Kingdome then this? *Auth. conſut. of the careleſſe by neceſſity. Sect. 27.* By this you ſee, that the elect become reprobates by their wickednelle. *Ibid. Sect. 30. & ſimilia illic paſſim. Idem ſenſit* Alphon. *à Caſtro, qui neq; Prædeſtinatos ſic neceſſitari ad bonum, ait, vt perire nequeant, nec reprobos ſic cogi ad gehennam, vt vitam promereri non valeant.* Lib. de hæreſ. vit. Prædeſtinatio.

certaine,

certaine, and changeable, as *that the elect may become reprobates, and the reprobate elect; the elect bee quite blotted out of Gods fauour, and fall from their election; the other receiue the crowne of glory, which was prepared for the elect.*

But wee are taught a farre more comfortable doctrine in the Word of God, That Gods election is moſt *firme, certaine, and vnchangeable.* For it it the *Ordinance, Counſell,* and *Decree* of God, *who hath choſen vs,* Epheſ. 1.4. *who hath predeſtinate,* that is, fore-ordained vs vnto glory, *Rom.* 8.29. Now if the ordinances and Lawes of the Medes and Perſians, were ſuch as might not be altered; how much more ſhall the *Decree* of God be immutable, of which himſelfe ſaith, *Iſay* 46. 10. *My Counſell ſhall ſtand?* The firmeneſſe of this election our Sauiour teacheth, *Iohn* 6.37. where ſpeaking of his choſen ſeruants which his Father hath giuen him; he ſaith, *They ſhall all come vnto me, and thoſe that come vnto me, I caſt not away.* And leſt we ſhould imagine, (as they doe,) that though Chriſt would not put them away, yet either themſelues, or ſome other, might take them from him; hee addeth further, *Iohn* 10.28. of the ſame choſen ſheepe, *I giue vnto them eternall life, and they ſhall neuer periſh, neither ſhall any plucke them out of mine hand.* If not any, then not the World, nor the Fleſh, nor Satan with all the powers of darknes, no nor they themſelues, ſhall bee able to plucke themſelues from Chriſt, or take them out of his Fathers hand. And leſt wee ſhould thinke that though they cannot be pluckt, or by force drawne from Chriſt, yet by ſome ſubtiltie, or craft of Satan, they might be enſnared, and, as it were, ſtolne from him, our Sauiour preuenteth euen this doubt alſo, *Math.* 24.24. telling vs, that the wonders and *lying ſignes of Satan ſhall bee ſuch, and ſo great, that if it were poſſible, they ſhould deceiue the very elect.* Manifeſtly implying thus much, that not all the ſleights, deceits, and lying wonders of Satan, ſhall bee able to deceiue any one of his Elect; becauſe it is impoſſible by any meanes whatſoeuer, to take or ſteale them away from Chriſt, who being the Watchman and *good Shepheard* of Iſrael,

Iſrael, *can neither ſlumber nor ſleepe.* Seeing then Chriſt promiſeth to *receiue all* the elect, and beeing once receiued and come vnto him, neither himſelfe will *caſt them away*, neither any force or violence ſhall bee able *to pull them* out of his hand, nor any deceit or ſleight of Satan ſhall *ſteale them* from him, that remaineth as vndoubtedly true, which Saint *Paul* teacheth, *Rom.* 8. 29. that ſaluation and eternall glory; is by a golden chaine moſt infallibly and inſeparably linked vnto election; for *whom God predeſtinateth, them alſo he* (*effectually*) *calleth; and whom he ſo calleth, them alſo he iuſtifieth; and whom he iuſtifieth, them alſo hee glorifieth.*

Here againe they open their mouthes wide againſt God, abuſing their wits, peruerting the Sacred Scriptures, and in the inſolency of their folly, euen in moſt reprochfull manner ſlandering this holy truth of the certainty of Gods election; yea, and the whole doctrine of Predeſtination alſo, *as a dangerous, pernicious, and peſtilent doctrine, making men, as they teach,* P *ſecure and careleſſe of well doing, and of their ſaluation.* For *if I be*, ſay they, *predeſtinate to life; what neede I repent, beleeue, ſerue or loue God, let mee wallow in ſinne, yet ſeeing the elect cannot periſh, nor fall out of Gods fauour, I am certaine I ſhall be ſaued: But if I bee reiected of God, to what purpoſe ſhould I repent or amend my life; for though I walke in all the ſtatutes of God, yet can I not attaine to life, but muſt vnauoidably be condemned?*

See how rightly the Apoſtles doome is verified of theſe

P *Obÿciunt nomen gratiæ vt abominandum ſenſum operiant blaſphemiæ. Subſidia enim orationis excludunt, & operandi laborem. Quid enim vltra ſperet quem iam gratia (electionis) ſuum fecit? In quo etiam non deſperet, quem præfinitio violenta damnauit? In illo culpâ, in hoc gratia locum non habet. In vtroq; periclitatur iuſtitia. Salus illic ingerenda eſt, non quæreti, huic auferenda etiam laboranti.* Fauſt. Rheg. (*homo hæreticus, qui ſub ſpecie oppugnandi, Pelagianiſmum fortiter propugnat.*) lib. 1. de libero arb. cap. 4. By your poyſoned doctrine ye infect the people of God, and draw them to a ſecure, idle, and careleſſe life. *Auth. conſut. of the careleſſe.* Sect. 27. Why, Maſters, haue yee no conſcience thus to cauſe the people to ſinne? *Ibid.* If your opinion be true, the preaching of repentance is vaine; for if the elect cannot periſh, what need they repent? and if the reprobate cannot attaine ſaluation, to what purpoſe ſhould they repent? *Ibid.* Sect. 30. It is no matter what we do, if your doctrine be true. *Ibid.* Sect. 28. *& huc ſpectabat hæreſis illa quæ Prædeſtinatorum dicta eſt. Omnia ſic ex prædeſtinatione ſuſpendenda, vt neq; bona opera prodeſſe, neq; mala opera obeſſe cuiquam poſſent. De qua* Sigeb. *in* Chron. *an.* 415. *Sed opinor eam non ſatis recte expoſuiſſe iſtam hæreſin.*

men,

men, *When they profeſſe themſelues to bee wiſe, they become fooles*, God making *the wiſedome of the fleſh meere fooliſhneſſe*. For know they not, that this diſpute of theirs is euery way as effectuall againſt the *Preſcience and foreknowledge* (which yet themſelues confeſſe [q]) as it is or can bee againſt the *Decree and Predeſtination* of God? his *Præſcience* being as certainely *infallible*, as his *Decree* is *immutable*. If God then foreknow that I ſhall be ſaued, let me liue as I liſt, and paſſe my time in ſinne, yet I ſhall bee ſure to bee an heire of Gods Kingdome: But if God foreknow that I ſhall be damned, to what end ſhould I feare or ſerue the Lord: for ſeeing God foreknoweth this, and what hee foreknoweth muſt vnauoidably come to paſſe, though I ſhould wholly deuote both my ſoule and body to Gods ſeruice; yet of neceſſitie I muſt at the laſt eternally periſh? Let them now either in plaine tearmes profeſſe Atheiſme, and deny *Præſcience* in God, and ſo deny [r] him to be God, or let them ceaſe with ſuch vaine diſputes, to oppugne the *Ordinance*, *Decree*, and *Predeſtination* of God, the ſelfeſame difficulty as forcibly ouerthrowing the *infallibilitie* of the one, which themſelues confeſſe, as it doth, or can, the *Immutabilitie* of the other, which we defend.

[q] Auth. confut. of the careleſſe *Sect.* 15. & 18.

[r] *Quid aliud eſt negare in Deo præſcientiam futurorũ omnium, quam dicere, Deum non eſſe Deum? Quomodo enim Deus eſt qui futurorum præſcientiam non habet?* Eccl. Lugdun. in lib. cont. Ioh. Scot.

See againe how Satan hath bewitched theſe men: they ſeeme witty to themſelues in pleading thus againſt their owne ſaluation; but this their reaſon is with them of no force at all, to make them ſecure and careleſſe in their bodily eſtate, or worldly affaires. God doth not onely foreſee, but foreordaine alſo concerning euery man, whether hee ſhall be rich or poore, ſicke or whole, liue or dye; for none of theſe *come from the earth, nor ſpring out of the duſt*, as holy *Iob* [s] ſpeaketh, that is, they come not by chance or fortune vnto any; but as the Prophet ſaith, *Lament.* 3. 38. *Out of the mouth of God*, (from his appointment and Decree) *proceedeth both good and euill*. And yet when will theſe diſputers either perſwade others, or reſolue themſelues vpon this their reaſon, *to ſet Cock on hoope*, as

[s] Iob 5. 6.

themselues speake, [r] that is, to sit careleſſe and ſecure, to ſleepe and ſlumber, nor once trouble their mindes or bodies in the eager purſuite of the wealth and pelfe of this world? becauſe if God hath decreed, or doe foreſee, that they ſhall haue wealth; let them doe what they will, ſit ſtill, or ryot, waſte and lauiſh all they haue, yet ſhall they ſure abound, ſeeing *what God foreknoweth, or fore-ordaineth, ſhall moſt infallibly come to paſſe*: and if God decreeth or foreſeeth that they ſhall be poore and miſerable, though they compaſſe Sea and Land, and load themſelues with all, both the Eaſt and Weſt Indian treaſures, yet by *that vnreſiſtable Decree* of GOD they ſhall bee put all into bottomleſſe bagges, and liue and dye in a poore eſtate. Or would not theſe men thinke that hee did ſcoffe and deride them, who would in ſerious manner perſwade them, neuer to eate or drinke, but rather to ſtarue or ſtab themſelues; becauſe, if God (who hath numbred [t] all our dayes) hath *decreed*, or doth but *foreknow*, that they ſhall yet liue twenty, thirty, or forty yeeres more, doe whatſoeuer they will or can, yet ſhall they attaine to that period prefixed or foreknowne of God: and if God haue *ordained or foreknoweth* that they ſhall dye within a moneth or a yeere, though they ſhould eate nothing but the fruit of the Tree of Life, and fill themſelues with *Nectar and Ambroſia*, yet could not all this immortall foode prolong their liues one houre, or minute; ſeeing the *foreknowledge of God is without all errour, and his ordinance without all change*? When they can by this their reaſon, wherein they infinitely pleaſe themſelues, perſwade either themſelues, or others, to this careleſſe, nay, franticke courſes, then may they with ſome colour perſwade, that our doctrine of the *Preſcience and Predeſtination* of God will make men careleſſe of their eternall ſaluation.

But if laying aſide the pride and wantonneſſe of their owne wits, they could bee content to ſubmit their reaſon

[r] Let vs ſet cock on hoop, and let the world ſhift, let vs eate and drinke, and riſe vp to play, &c. *Author. confut. of the carel.* Sect. 27.

[t] *Iob* 14.5.

reaſon to the wiſedome of God, they ſhould eaſily diſcerne, how their whole diſpute in this, and all like caſes, relyeth on no other ſtay, then a broken ſtaffe of Reede. For did God either *foreknow* or *fore-ordaine* any of theſe *ends*, without reſpect vnto the *meanes*, which doe infallibly leade therevnto, then had they ſome ſhew for their pretended reaſon. But ſeeing it is moſt certaine, that God neither *decreeth*, nor *foreknoweth* of any, that hee ſhall bee ſaued, but withall hee both *foreknoweth* and *decreeth*, that himſelfe will make him to embrace thoſe *meanes*, and walke in thoſe wayes which will bring him vnto life: and ſeeing hee neither *decreeth* nor *foreknoweth* the damnation of any, but of the ſame hee decreeth, and foreknoweth, that he *will leaue* them deſtitute of his grace, to be led by their owne luſts into ſinne and impenitency, which is the infallible *meanes* to bring them vnto death: it moſt cleerely hence followeth, that as none doe neglect or omit the *meanes*, but the ſame alſo doe miſſe of the *end*, ſo neither doe any euer faile to attaine the *end*, who doe embrace the *meanes* that lead therevnto. Whence it comes to paſſe, that though none of the Elect can either miſſe of the *end*, or neglect the *meanes* of ſaluation, God by his grace directing them in the one, and thereby leading them vnto the other; yet vpon that ſuppoſall which they make, if they ſhould not beleeue, nor vſe the *meanes* of life, it may, yea, it muſt be ſaid, that they ſhould neuer attaine to to the *end*, but eternally periſh. Euen as Saint *Paul*, though hee knew that God had *decreed and foretold* [*him alſo, that all who were with him in that dangerous tempeſt, ſhould come ſafe to Land, and not ſo much as an hayre fall from the head of any: all which himſelfe certainly beleeued*; yet when the Mariners, who were to bee the *meanes* of their ſafety, were ready to fly away, and leaue the reſt to the rage of the ſea, hee *conditionally and truely* ſaid, that *if the Mariners abode not in the ſhip*: that is, if they vſed not the meanes of their ſafety appointed by

[Act. 27. 30, 31

God, there could none of them be ſafe: notwithſtanding both the *Decree, Præſcience*, and *Prediction* of GOD for their ſafety. Againe, though in reſpect of Gods immutable *Decree and Præſcience*, it bee ſimply impoſſible, that any of the Reprobate ſhould either beleeue, repent, and leade a ſanctified life, or bee ſaued; yet euen of ſuch it may and muſt bee ſayd, that if they performe thoſe duties, which are the *meanes* of life, they ſhall aſſuredly attaine vnto the *end* to which thoſe meanes doe leade, which is eternall ſaluation. Euen as our Sauiour, though hee knew that God had decreed concerning *Tyrus* and *Sydon*, two heatheniſh, proud, and prophane Cities, that neither himſelfe would worke thoſe ſignes among them, whereby they would haue beene conuerted and repent; nor that they ſhould either repent or bee ſaued; yet *conditionally and truely*, ſaid [t] of thoſe Cities, that *if thoſe workes had beene done amongſt them, which were done in* Chorazin *and* Bethſaida, *they would haue repented*, and ſo ſhould haue haue beene ſaued. The reaſon of all which, and of all the like is, that which the Logicians rightly teach, that *a conditionall propoſition* [u] *puts nothing in being*, that is, requires not the being or being true of either part thereof, but it onely ſhewes what muſt follow and be granted, if ſuch a *condition* bee admitted, whether it bee true, or falſe.

[t] *Matth.* 11. 21.

[u] *Propoſitio conditionalis nihil ponit in eſſe.*

But leauing their diſputes; let now euery mans conſcience iudge, how vniuſtly they ſlander vs and this holy Doctrine, as *an inticement* [x] *vnto ſinne, and perſwaſion of ſecuritie*. For ſeeing the Scriptures and the Spirit of God teach, both that *Predeſtination* which wee haue deliuered, and the *immutabilitie* thereof; let them take heede, leſt in reuiling the teachers of this doctrine, they do not blaſpheme the Spirit of God himſelfe. For our ſelues, wee will not deſiſt: firſt, *in generall*, to exhort all men, *to ceaſe from doing euill, and learne to doe well*, telling them with the Apoſtle, *Rom.* 8. 13. *If they liue after the fleſh, they ſhall dye: but*

[x] Ye would intice the people by this doctrine, to ſinne. *Auth. Confeſ. of the carles. Sect.* 28. Ye draw them to a ſecure, and careleſſe, life. *Idem Sect.* 27.

but if they mortifie the deeds of the fleſh by the Spirit, they ſhall liue: and with the ſame Apoſtle, *Galathians* 6. 7. *Whatſoeuer they ſowe, that ſhall they reape; If they ſowe vnto the fleſh, they ſhall reape corruption and death: but if they ſowe to the Spirit, they ſhall reape life euerlaſting.* Then for the *Elect in particular*; Wee exhort them with Saint *Paul*, [y] to *fight the good fight, hauing faith and a good conſcience*: with Saint *Peter*, [z] to giue all diligence *to make their election ſure*; and with *Iohn Baptiſt*, [a] to *bring forth fruits worthy amendment of life*; For if they doe not this, if they keepe not faith and ſanctitie, which are the Mariners to guide them to the celeſtiall Hauen, they will certainly make ſhipwracke of their ſaluation, the Spirit of GOD aſſuring them, that *hee* [b] *that beleeueth not is condemned already*, and that [c] *euery Tree which bringeth not forth good fruit, ſhall be hewne downe and caſt into the fire.* As for the reſt, wee cannot ſpeake to any *one in particular*, as one *reiected* of God: for neither can any *know* of another, no nor of *himſelfe* neither, that hee is a *Reprobate*, ſeeing at the *laſt watch*, yea, euen at the *laſt gaſpe*, God may effectually call and conuert him: and wee in *charitie* are both to iudge and hope the beſt of all: Yet euen them alſo (if wee know any to bee ſuch) wee would not ceaſe to ſtirre vp vnto all the duties of a Chriſtian life; aſſuring them, that if they will beleeue and liue in ſanctitie and holineſſe, they ſhall be crowned with glory: God himſelfe ſaying [d] to *Cain*, whom hee knew to bee a *Reprobate*; *If thou doeſt well, ſhalt thou not be accepted?* and Chriſt proclaiming, [e] that *whoſoeuer beleeueth, ſhall haue euerlaſting life.*

[y] 1. *Tim.* 1. 19.
[z] 2. *Pet.* 1. 10.
[a] *Matth.* 3 8.
[b] *Iohn* 3. 18.
[c] *Matth.* 3. 10.
[d] *Gen.* 4. 7.
[e] *Iohn* 3. 15.

Beſides which, vnto them both, whether they be *Elect* or *reprobate*, it may be further ſaid, that as by their refraining from ſinne, and doing that which is good, in either of both eſtates, they ſhall be *ſure to gaine*; ſo by their purſuing of ſinne, and heaping vp iniquitie, they ſhall, in either eſtate, bee *ſure to loſe* thereby. For if they bee *elect*, though

by reaſon of Gods ordinance, they bee ſure to obtaine remiſſion of ſinnes, and eternall life, and to bee in the number of thoſe heauenly ſtarres; yet becauſe euen in that eternall life, there *are many* [f] *and diuers manſions, and one Starre* [g] *differeth from another in glory*; the moe, and the more hainous ſinnes that they doe commit, the leſſe *portion* [h] *and weight of that eternall glory ſhall bee giuen vnto them*, as there is leſſe light and glory in thoſe which they call *obſcure* or *cloudy* ſtarres, and thoſe of the *fift* or *ſixt magnitude*; whereas if their liues had here ſhined in ſanctitie, in innocencie, in faith, in purity, and in ſinceritie, then themſelues alſo ſhould haue ſhined like thoſe *prime* and *faireſt* [i] *ſtarres*, or *like the Sunne in his ſtrength and glory*. In like ſort, If they be reiected of God, though by reaſon of their owne peruerſe wils beeing hardened in ſinne, they are ſure to runne into *eternall death* and perdition; yet becauſe euen in that *eternall death*, there are *diuerſities and degrees* of puniſhments, for *ſome fewer*, [k] for others *moe and more belliſh ſtripes*, the more they reſtraine themſelues from ſinne, and the more they practiſe thoſe workes of iuſtice and temperance, which for the *ſubſtance* [l] *of the worke are good*, and ſuch as *Heathen men and Re-*

[f] *Ioh* 14. 2. *pro qualitate meritorum (i. bonorum operum) diuerſæ ſunt manſiones.* Hier. l. 2. contra Iouin. & Aug. tract. 67. in Iohan.

[g] 1. *Cor.* 15. 41, 42. *Quod de diuerſitate gloriæ in cœlis exponunt* Aug. & Hier. locis citatis.

[h] *Qui futuri ſint pro meritis, (i. bonis operibus) præmiorum etiam gradus, honorum atq; gloriarum, quis eſt idoneus cogitare? Quod tamen (gradus) futuri ſint, non eſt ambigendum.* Auguſt. lib. 22. de ciuit. dei, cap. 30. *Denarius quidem ille eſt communis omnibus, quo vtiq; denario, ſignificatur vita æterna. Sed multæ manſiones diuerſis meritorum (i. operum) in vna vita æterna ſignificant dignitates. Sancti, ſicut Stellæ diuerſas manſiones, diuerſas claritates in cœlo ſortiuntur. Nec erit aliqua inuidia impatis claritatis, quoniam regnabit in omnibus vnitas charitatis.* Auguſt. tract. 67. in Ioh. & idem iterum habet, l. de virg. cap. 26. *Sic erit in reſurrectione mortuorum, vt iuſti in claritate ſolis luceant, & qui in ſequenti gradu ſunt, lunæ ſplendore rutilent, vt alius Lucifer ſit alius Arcturus, & qui parce ſeminat, parce & metet, & in cœlis erit maximus & minimus.* Hier. lib. 2. cont. Iouin. *vbi Iouiniani errorem refutat, qui docuit, Nullam eſſe diuerſitatem, nullos gradus in præmijs Sanctorum, ſicut nec vllos agnouit in pœnis damnatorum. Hinc etiam rectè a Scholaſticis dicitur, Præmium eſſentiale Sanctorum eſſe æquale, nempe viſionem Dei, ſed præmium accidentale eſſe inæquale, quia clarius alter altero Deum videt.* Mag. ſent. lib. 4. diſt. 49. & Aquin. in diſtinct. 49. q 5. art. 1.

[i] *Dan.* 12. 3. *Vbi iuſtos ait fulgere vt cœlum, eos verò qui & iuſti ſunt, & alios ad iuſtitiam conuertunt, ſplendere vt Stellas, etſi* Hier. *verba illa aliter exponit.*

[k] *Luk.* 12. 47, 48. *& Tolerabilius erit* Tyro & Sidoni, *quam vobis, Mat.* 11. 22, 24.

[l] *Poteſt ſeruari præceptum Dei, quoad ſubſtantiam operis etiam cum peccato.* Bell l. 5. de grat. & lib. arb. cap. 9.

probates

probates may performe, euen by this they ſhall gaine thus much, that their ſtripes and puniſhments ſhall bee farre *more eaſie*, then if by their wallowing in ſinne, and letting looſe the reines to impietie, they had treaſured vp wrath againſt the day of wrath. Seeing then, whether ſoeuer they be Sheepe or Goates, they are ſure by impietie to loſe, and by good workes to gaine, both of them *in Tanto*, though neither of both *in Toto*; euen in this reſpect, if there were no other, it behoues them both to labour and ſtriue to repreſſe ſinne, and doe that which is good; that if they be *elect*, their reward may bee more glorious; and if they bee *not elect*, their puniſhment may bee leſſe grieuous.

Laſtly, in whom, I pray you, doth or can this holy doctrine breed ſecuritie and careleſneſſe? Not in them who *know or thinke themſelues to bee elect*. For this very perſwaſion of Gods loue, in whomſoeuer it is, doth cauſe a more feruent loue, and more earneſt ſeruing of the Lord, who hath vouchſafed them ſo great and vnexpreſſible mercy: euen as the Apoſtles, who knew that *their names were written in heauen*, were moſt ready and deſirous to doe and ſuffer all things, for the loue they had vnto God, *the loue* [f] *of Chriſt conſtraining them thereunto*. For as Saint *Auſten* ſaith, [g] *Hee is too churliſh and vnkinde, qui amorem ſi nolit impendere, nolit rependere*, who if hee will not beſtowe loue vpon God, will not yet requite the loue of God freely beſtowed on him. Not in them, vvho *thinke themſelues Reprobates*: For ſeeing they doe not, nor can *know* themſelues to bee ſuch; why ſhould they deiect their mindes, and not rather hope, by repentance, faith and and ſanctitie, to obtaine fauour with God, and bee found in the number of thoſe, of whom the Apoſtle ſaith, 2. *Tim.* 2 21. *If any man purge himſelfe from theſe, he ſhall bee a veſſell vnto honour?* Euen as in their bodily ſickneſſe, and worldly eſtate, they labour and toyle, neglecting no meanes to attaine health, wealth, and welfare, becauſe they

[f] 2. *Cor.* 5. 14.

[g] *Deum ſi amare pigebit, ſaltem redamare non pigeat; Nulla enim maior eſt inuitatio ad amorem, quàm præuenire amando: & nimis durus eſt animus, qui amorem, &c.* Auguſt. de Catech. rudibus, cap. 4.

they know no other but that God hath decreed an happy ſucceſſe, and to giue a bleſſing to thoſe *meanes* vvhich are commanded and ordained by himſelfe: So becauſe they *know* no other, but that God hath decreed to giue ſaluation and eternall glory vnto them: why ſhould they not labour by faith, ſanctitie, and all holy meanes, to attaine vnto life, and leaue the ſucceſſe vnto him, vvho hath ſaid and aſſured them, *Ezekiel* 18. 31. *Returne and caſt away all your tranſgreſſions, ſo iniquitie ſhall not bee your deſtruction?* So many wayes is that their cauill of ſecuritie cleerely refuted: by which, as by the chiefeſt engine, which their wits could deuiſe, they ſeeke to ouerthrow both the whole doctrine of Gods *Predeſtination*, and that *certainty or aſſurance* of our election: of which we now entreat.

But they further oppoſe the Scriptures againſt vs, and againſt that *aſſurance*, which we before declared; ſeeing *Dauid*, *Pſal.* 69. 28 deſireth of God, that *hee would wipe* [h] *his enemies out of the Booke of Life*. Now if any may be wiped out, whom God hath once enrolled among his elect; then is not our election ſo *ſure and immutable* as wee haue taught.

For anſwere whereunto, I ſay with Saint *Auſten*, [i] *God neuer wipes out any, whom hee writ in that Booke*: for if a wretched man was ſo conſtant, that hee would not alter his writing, but ſaid, [k] What *I haue written, I haue written*; what indignitie were it to Almighty God, to thinke him ſo wauering, that hee will write and blot out againe, which a ſinfull man, *Pontius Pilate*, was aſhamed to doe? Thoſe enemies then of God, of whom *Dauid* ſpeaketh, who vnder the colour of an outward profeſſion, cloaked their inward hatred to God and his Prophets, were written in the Booke of God, or ſeemed ſo to be, onely *by the iudgement of men*, who ſaw no more then their outſide and fained profeſſion; they were neuer written there *in truth*, nor according to *his knowledge*, who tryeth the hearts and reines.

[h] *Iudas* (of whō among others that Pſalme is meant) was wiped out of the Booke of Life; and as Saint *Peter* ſaith, was found vnworthy of his election. Hee was before choſen, &c. *Auth. conf. of the careleſſe.* Sect. 32.

[i] *In Pſal.* 69.

[k] *John* 19. 22.

reines. And *Dauid*, to whom Gods Spirit had reuealed their hypocriſie, and deepe diſſimulation, among other curſes, prayeth that this alſo may befall vnto them; that whereas themſelues or other *men thought them to bee written among his choſen children, and to bee of their number*, God would in his iuſtice, pull off that vizor of hypocriſie, and make it knowne [l] to all, by branding them with ſome marke of his hatred, as hee branded *Cain*, that they *neither are*, nor *euer were* of that flocke of his choſen ſeruants. Which the Prophet expreſſeth, by two ſeuerall phraſes, the latter whereof doth expound the former; ſaying, *Let them bee wiped out of the Booke of the liuing, and not bee written among the righteous*: wiped out, according to *mens iudgement*, who thought they were writt therein, but in truth declared, *not to bee, nor euer to haue beene written* among his righteous ſeruants. Which to bee the Prophets meaning, is moſt cleere by that of Saint *Iohn*, *Reuel.* 17. 8. where ſpeaking of all the wicked, who ſhall goe into euerlaſting perdition, (of which ſort none may doubt but theſe curſed enemies of God were) hee ſaith, that *their names are not written in the Booke of Life from the foundation of the world*: that is, were neuer written in that Booke. And if they were neuer *truely*, but only in the * *iudgement of men* written in that book, neither were they, nor could they be in *truth*, but onely according to the *iudgement of men* (charitable I confeſſe in this point, but yet erroneous) wiped out of the ſame Booke.

That ſeemeth of greater difficultie, which they obiect from the prayers of *Moſes*, and Saint *Paul*, who being without all doubt written in the *Booke of Life*, (the Spirit of God witneſſing of the one, that *hee was* [k] *faithfull in all the houſe of God*: and of the other, that he *was a choſen* [l] *veſſell, for whom was layd* [m] *vp the crowne of glory*,) deſired of God that rather then his name ſhould bee blaſphemed, or his glory impayred, he would euen *blot* [n] *them out of that Booke of Life, and make them a curſe* [o] *for euer*

l *Quomodo inde delentur, vbi nunquam ſcripti ſunt? Hoc dictum eſt ſecundum ſpem ipſorum, quia ibi ſe ſcriptos putabant, vt ipſis conſtet, non ſe eſſe ibi ſcriptos.* Aug. in illum Pſal.

* *Quidam phrenetici hoc prætextu (precationem Moſis & Pauli) fidei noſtræ caput de æterna Dei Prædeſtinatione labefactant.* Calu. in Exod. cap. 32. ver. 31.

k *Heb.* 3. 2.
l *Act.* 9. 15.
m 2. *Tim.* 4. 8.
n *Exod.* 32. 32.
o *Rom.* 9. 3.

to bee ſeparated from Chriſt. Which thing, if Gods election were immutable, had beene ſimply impoſſible, and ſuch as thoſe holy men would neuer, as it ſeemes, haue requeſted, and ſo earneſtly prayed for at the hands of God.

I can no way here aſſent to the iudgement of Saint *Ierome*, [p] who expounds theſe prayers to bee meant of a *temporall and bodily death onely, but not of the eternall.* For ſuch a death could not haue made them accurſed, or an Anathema; nor haue ſeparated them from Chriſt; nay, by it they ſhould haue attained bleſſednelſe, and haue beene eternally vnited vnto Chriſt. By which, and ſome other reaſons, *Chryſoſtome* [q] doth not onely *refute*, but euen *deride* that opinion.

Much leſſe may wee conſent to ſome other learned men, who rightly vnderſtanding in theſe prayers a *totall and eternall ſeparation* from God, doe thinke [r] them to haue beene ſomewhat *raſh, ouer-heady, and leſſe conſiderate petitions*, proceeding indeede from a minde full of zeale, but ſo *aſtoniſhed, amazed, and carried away with the aboundance of loue vnto God, and to his people*, that they conſidered not, neither that it was vnfit for themſelues to haue, or for God to yeeld to theſe requeſts, nor yet how *impoſſible it was* which they now deſired. Such *confuſion* and *inconſiderate zeale*, wee may not admit in theſe holy men, ſeeing Saint *Paul* did not ſpeake, but write this, with moſt ſerious and aduiſed premeditation, yea, by the inſpiration and guiding of Gods holy Spirit, proteſting alſo and *calling God to witneſſe of his hearts deſire in this matter*: and *Moſes* [ſ] in his prayer was moued for the *ſame cauſe*, and directed by the *ſame Spirit*, to requeſt the *ſame thing* of God: yea, and the prayers of them both are ſuch, if they bee rightly conſidered, as euery true Chriſtian and child of God may, in the zeale of their hearts, preſent before the Throne of God.

For whereas they ſuppoſe it in no wiſe allowable, to pray

[p] *Perire cupit, non in perpetuũ, ſed in præſentiarum, & perire in carne.* Hier. Epiſt. ad Algaſ. quæſt. 9.

[q] Chryſ. hom. 16. in Rom.

[r] Moles *non ſatis reputat quid Deo conueniat, & longius progreſſus* Paulus, &c. *Sic confuſum fuit votum, vt repugnantiam in ardoris vehementia non viderint, ac ſi extra ſe eſſent.* Calu. com. in c. 32. in Exod. v. 31. *& tantã vehementiã abreptus fuit, vt loquatur quaſi exſtaticus, ibid. affectus præcipitanter feruntur, huc votum confuſo animo erupit.* Calu. in cap. 9. ad Rom.

[ſ] *Perſpicimus & Moſis & Pauli eundem fuiſſe affectum.* Hier. loc. cit.

pray for that which either in *it selfe*, or in regard of Gods *Decree and Præscience* is impossible, and cannot bee granted, our Sauiours owne prayer [t] doth vndeniably teach the contrary, when hee *conditionally* desired of God, *that if it were possible that cup of death might passe from him*: And yet hee knew it, to bee no lesse impossible for him to escape that Cup, then it was impossible that *Moses*, or Saint *Paul*, or any elect vessell of God should eternally perish. Now, that *Moses* and *Paul* did in their prayers imply the like *condition*, is not to bee doubted: For seeing their Petitions proceeded from a true faith, and aymed at nothing else but Gods glory, they could not chuse but be accepted of God, and granted by him, in like sort as our Sauiours was: Christ himselfe assuring vs, that *whatsoeuer* [x] *wee aske in his name, and with* [y] *a beleeuing heart, shall be granted vnto vs*: now they could no way bee granted, if simply and *without condition* they had beene asked of God; for then they had beene actually wiped out of Gods Booke, and separated from Christ, who by his eternall and *immutable Decree* were elected and ordained to bee partakers with him in glory. Their prayers then were conditionall, and in effect thus much, that seeing the glory and honour of God seemed much to bee encreased by preseruing his people of Israel, whom hee threatened to destroy and cast away, these men inflamed with the desire of Gods glory, request, [z] that *if it were possible, and if it might stand with Gods holy will, hee would rather destroy them, then so great a Nation, and rather blot them out of his Booke, and make them an Anathema, for euer to be separated from God, then by casting away those whom he had chosen for his inheritance and peculiar people, suffer any part of his glory and honour to bee impayred.*

[t] *Math.26.39.*

[x] *Iohn 16.23.*

[y] *Mar.11.24.*

[z] *Hæc dicit, Si possibile esset vt per meam perditionem glorificaretur Christus, & Iudæi salui fierent, neq; hoc detractaret: siquidē optarim, inquit, si possibile esset, si liceret, si mihi hæc optio daretur.* Oecum. *in illum locum: Optabam si fieri posset, esse Anathema.* Aq. in c.9. ad Rom.

Great loue I confesse vnto God, but such, as if any thinke them too prodigall of their soules, hee therein bewrayeth himselfe to bee of the minde and affection of *Iudas*: who, when the *box of Spikenard was powred on*

Christs feete, moued [a] the Disciples to grudge and say, *What needed all this waste?* Such men are too rife in this last and worst age of the world, who if any thing bee bestowed on Christ, or vpon his Church for the furtherance of his glory, straightway they murmure and repine, and cry out with *Iudas*, *What needeth all this waste?* But when they themselues haue spent many boxes; nay, barrels and Butts of Spikenard, to wallow in the lusts and pleasures of their sinnes, yea, when they haue spent not onely their Lands and goods, but their bodies and soules also in the seruice of the Diuell; yet in all this, there is no waste at all. Now if such vile and wretched miscreants thinke nothing too much, nor too deare, for the honour and seruice of Satan; why should *Moses*, Saint *Paul*, or any of Gods children thinke any thing, though it be their very bodies and soules, too deare or precious to bee bestowed on God, or for his honour? I am verily perswaded, that if the true Child of God, after serious meditation of these two examples, should come vnto this strait, that *on the one side* were proposed his owne saluation, with the losse of Gods glory, *on the other* the glory of GOD with his owne destruction, when hee should remember that hee were made of God, and made onely for the honour of God, that he, and euery one are in duty bound, as Saint *Austen* [b] truely teacheth, to *loue God more then themselues*; and that his glory, as another saith, *is more to be regarded* [c] *then an hundreth worlds*, and therefore certainly more then one silly worme of the world, of which the Prophet [d] saith, *All Nations before him are as nothing, and they are counted to him or in comparison of him lesse then Nothing*: When hee should, I say, consider all these, how soeuer flesh and bloud would wrastle and resist awhile, yet in the end hee would with *Moses* and Saint *Paul*, much preferre the glory of his God, before the good and saluation of his owne soule. To conclude this point, that which *C. Blastius* answered, [e] but very ill, concerning his

[a] *Iohn* 12.4. *Matth.*26.8.

[b] *An plus quisq; debet Deum ei ut gere quam sipsum.* Aug.l.1. de doct.Chr. c.27. *& incomparabiliter plus charitatis Deo debemus, quam nobis: nam Deum propter se, nos verò, & proximos propter Deum diligere debemus.* Aug.l.8. de Trin.cap.8.

[c] *Vna Dei gloria præsenti meretur centum mundis.* Calu. in Exod. 23.

[d] *Isa.*40.17.

[e] *Cic. lib. de Amicit.*

his loue towards his friend *Graechus*, that most fitly beseemeth our loue towards God: When hee once said, that hee so much esteemed his friend *Graechus*, that *whatsoeuer* Gracchus *would command him, hee would performe and doe it.* What, quoth *Lelius*, and would you *euen burne the Capitoll for his sake?* Truely, quoth *Blassius*, Gracchus *would neuer will or wish me to doe that, but if hee should, I would not refuse to doe it.* Such should be our loue to God, and zeale to his glory, that for his sake, wee should suffer and vndergoe any thing whatsoeuer hee would haue vs. What, will you say, should wee, being vessels of honour, suffer our selues to bee euen *a Curse*, an *Anathema*, and to bee *separated for euer* from God? I may heere assuredly answere vnto you, that neither can this possibly be effected, nor can God euer wish that hurt or harme vnto vs; but if hee should require it, and if it were possible, thereby to gaine him honour and glory, wee should not refuse, no not to become an *Anathema* from GOD, as you see *Moses* and Saint *Paul* are so farre from refusing it, that in the burning zeale of their hearts, they desire it of Almightie God. And thus much be spoken of the former certainty of our election, which is the firmenesse and certainty thereof in it selfe.

When first this Scripture did offer it selfe vnto my minde, it was my speciall purpose and desire to haue entreated of that which hath not yet beene once touched; namely, of that other assurance of election which is in *respect of our selues*, wherein is contained the greatest treasures of our spirituall comfort. But God, you see, hath so disposed of my labours, that I haue onely at this time, passed, as it were, ouer *the Red Sea*, and thorow the *wildernesse*, and but entered or taken possession in the *common and generall right* of Gods children, of that *good land*, fighting by the way with diuers *sonnes of* Anak; all which, by the power and strength of our God wee haue put to flight this day. When God shall grant mee opportunitie, I shall

be deſirous, according as God ſhall enable mee, to performe alſo that beſt and moſt bleſſed act of *Ioſhua*, which is, to *diuide this good Land* among Gods Children, and by aſſuring euery one of them *in particular of their owne election*, ſet each of them, as it were, in the bleſſed and peaceable poſſeſſion of his *owne portion* in this heauenly inheritance: meane time and euer, I commend vs all to the grace, fauour, and mercy of our God; to whom bee aſcribed by all, and in all places, all honour, praiſe, and thankſgiuing, both now and for euermore. *Amen.*

FINIS.